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THE ENGLISH CHURCH

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CONTINENT:

OR,

AN ACCOUNT

OF THE

FOREIGN SETTLEMENTS OF THE ENGLISH CHURCH:

INCLUDING A

NOTICE OF THE TIMES OF SERVICE,

AND

OTHER INFORMATION

USEFUL TO

TRAVELLERS AND FOREIGN RESIDENTS.

EDITED BY THE

REV. G. E. BIBER, LL.D.

LONDON:

FRANCIS & JOHN RIVINGTON,

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1845.

THE ENGLISH CHURCH

BY THE

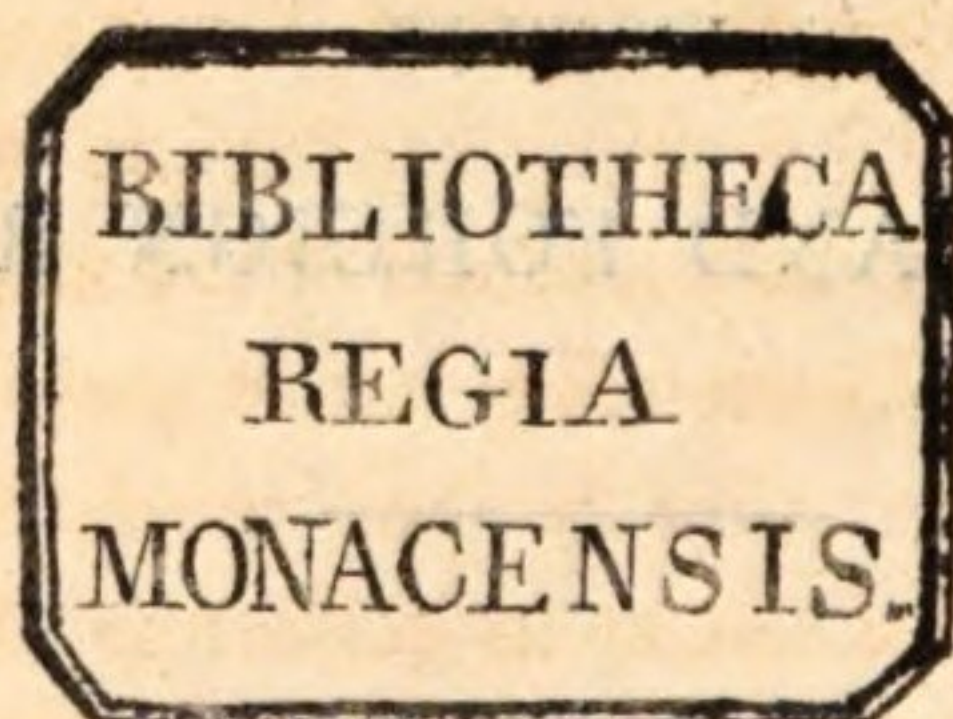
CONTENTS

OF

THE ENGLISH CHURCH
AND ITS RELATIONS TO THE
STATE AND SOCIETY
IN THE PRESENT
AGE

BY
THE REV. J. H. W. L. GILBERT

LONDON :
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REV. G. E. RIBBES, LL.D.

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1841.

ADVERTISEMENT.

No apology can be needed for the appearance of the following pages. The condition of our Church abroad is a subject of growing interest ; and to Churchmen visiting the Continent, information as to the opportunities of worship afforded them there, cannot be otherwise than acceptable. It was the difficulty of obtaining that information, so frequently complained of by travellers on the Continent, which first suggested the idea of a statistical synopsis of the places in which the English service is regularly performed. By the aid of the present pages, English travellers who are anxious to preserve, amidst the various distractions of foreign lands, their home habits of devotion, will be enabled to select as a place of rest on the Sunday, some town in which they will have the opportunity of attending the ministrations of their own Church. But although this was the primary object contemplated by the present publication, and that which has been prominently kept in view in preparing it for the press, it appeared desirable, on every account, to make it at the same time the vehicle for bringing the condition of the English Church abroad in a more comprehensive manner under public notice.

Nor is the Editor aware that he has much to offer by way of apology, for the part he has taken in collecting the information, and digesting it as he has done. He would rather occupy the short space within which an Advertisement must confine itself, in recording his grateful sense of the kindness and cordiality with which the inquiries, addressed by him to the clergy officiating abroad, has been almost universally received and replied to by them, and of the warm expressions of approbation from several of them, by which he has been cheered on to persevere in the laborious task he has undertaken. For this he feels the more thankful, as, in order to make the work complete, he had to trouble them with a great multiplicity of questions, and questions of such a nature as, in the absence of all official warrant for issuing them, he could not have presumed to have addressed to his clerical brethren, but

for the high Episcopal sanction which he solicited and obtained, before he took any step in the matter. He humbly hopes that the use he has made of the authentic materials thus brought within his reach, will remove any doubt or objection which might have existed in the minds of some, as to the propriety of answering his questions ; and that he will be enabled, in a future edition, to fill up the notices of those Churches from which no return has as yet been obtained.

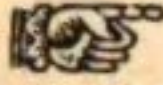
If the present attempt to create a focus of intelligence for the condition of the English Church abroad, should meet with sufficient encouragement to warrant such a course, it is intended to follow it up by periodical republication, with such alterations and additions as the lapse of time renders necessary in a work of this description. This will afford an opportunity, of which it is hoped the Continental Clergy will avail themselves, of rectifying any mistake or inaccuracy which may inadvertently have crept into the present edition, and completing the information wherever it may be defective in any of the details. The Editor will also be happy to receive from any clergyman, or any devout layman of our Church, who may be travelling abroad, and feel a sufficient interest in the subject to induce him to collect authentic information, any particulars which may serve to render the work more complete. In order to facilitate such communications, the Queries are reprinted below, with some few modifications, and regularly numbered ; and the Editor will feel greatly obliged, if those who favour him with further information will kindly prefix the numbers of the respective Queries to the statements they may have to make upon the several points comprised in them.

The Churches situated within the limits of the jurisdiction of the newly created see of Gibraltar, are not included in the present edition, the distance of the diocese having rendered it impossible to obtain the information in time ; but as the Lord Bishop of Gibraltar has been pleased to express his approbation of the general plan of the work, it is hoped that the edition which it is intended to publish early next year, will comprehend them also.

The Editor has only to add, in conclusion, his fervent wish and prayer, that this humble effort to render service to our Church abroad, may be blessed by the Great Head of the Church, to the increase of His kingdom and the glory of His holy Name !

QUESTIONS,

setting forth the points on which the Editor requests to be favoured with authentic information.

 *If any of the following questions should be objected to, or thought irrelevant, it will be easy for those who are of that opinion, to pass them over. As they are all calculated to elicit information essential to the English Church Statistics of the Continent, the Editor has been unwilling to suppress any of them. He takes the liberty of requesting that proper names especially may be written in distinct and legible characters.*

I. ENGLISH RESIDENTS AND VISITORS.

1. What is the date of the *First Establishment of a Congregation of the English Church* at ———, and what its past history?

If there should be more than one Congregation in the same town, it is requested that each Minister will answer the queries in reference to his own Church and Congregation, mentioning the others, with the name and address of their Minister, unless they be already contained among the following notices.

2. What is the *Number of the Resident English Population*?

3. And to what *Class of Society* do they chiefly belong?

4. Is there any considerable addition of numbers during the *Season*?

5. How long does the *Season* last?

6. And what is the average number of *Visitors* during the course of it?

7. What is the *number of English Poor* dependent on the charity of the English Church Congregation?

8 From what *Funds* are they supported?

9 And is there any regular *System of Visiting* established?

II. SITUATION OF THE CHURCH.

10. In what *Building* are the *Services* of the English Church performed?

11. In what *Street* is it situate?

12. If in a *Church exclusively appropriated to the English Church Service*, when was it built or acquired?

13. In whom is the *Property* of it vested?

14. Has it ever received *Episcopal Consecration*; and if so, when and by whom?

15. If in a *Church belonging to any other Communion*, to what *Communion* does it belong?

16. And under what *Arrangements* is the English Church Service conducted in it?

17. If in *any other Locality*, what is the nature of it?

18. Under whom,

19. In whose name,

20. And on what terms is it held?

21. To what *Civil or Municipal Regulations* is the Performance of the Service of the English Church subject?

III. GENERAL CHURCH SERVICES.

Have the kindness to be very particular and explicit under this head.

22. Is there any difference in the *time and frequency of the Services* at different Seasons of the Year, or are they the same all the Year round?

23. In either case, what *Services* are there on *Sundays*, and at what *Hours*?

24. On what *Holydays* of the Church of England are there *Services*, and at what *Hours*?

25. Are there any Services on Week-Days, and at what Hours?
26. Are there any additional Services in Lent; and if so, at what Times?
27. On what Days in the Year is the *Holy Communion* administered? Please to name the exact days for the information of travellers.
28. What is the average Number of Communicants?
29. How are the Communion Alms appropriated?

IV. OCCASIONAL SERVICES.

30. Is the *Sacrament of Baptism* administered in the Public Congregation?
31. Or, if not in the Public Congregation, is it administered in the Church or other place of worship (except in cases of urgent necessity, provided for by the
32. Is there a proper Font in the Church, or other Place of Worship? [rubric)?
33. Has the Ordinance of *Confirmation* ever been administered?
34. If so, at what Periods?
35. And by Whom?
36. What was the Number of Candidates?
37. Are *Marriages* ever solemnized?
38. In what Place?
39. Under what Regulations as to Banns?
40. And under what Provisions as to their legality?
41. Where are the *Dead* belonging to the English Church interred? [Church?
42. Where is that part of the Service read, which in England is generally read in the
43. Is the remaining part of the Service read, as in England, at the grave?
44. Is a *Register of Baptisms, Marriages, and Burials* kept by the Minister?
45. Is a Copy of it ever sent to England; and if so, to whom is it sent, and by whom authenticated?
46. Into whose custody does the Register pass in the event of the Death, or Removal, of the Minister?

V. OFFICIATING CLERGY.

47. With whom does the *Appointment of the Minister* rest?
48. Is it permanent, or held during pleasure?
49. And, in the latter case, in whose hands is the power of dismissal?
50. Under what *Episcopal Licence*, if any, does the Minister officiate?
51. What is the *Name of the present Minister*?
52. His University, Degree, &c.?
53. When and by what Bishops was he ordained Deacon? and Priest?
54. How long has he been stationed there?
55. What is the amount of his Stipend?
56. And what is his Address?
57. Does he take Pupils into his house, and on what terms?
58. Is there any *Curate or Assistant Minister*?
59. If so, what is his Stipend?
60. And by whom, or from what Fund, is it paid?

VI. FUNDS OF THE CHURCH.

61. What is the average amount of *other Annual Expenses*, besides the Stipend of the Minister or Ministers?
62. In what manner are the *Funds for the Support of the Church* raised?
63. Is any *Weekly or other periodical Collection* made for the Support of the Church, and in what manner?
64. What is its average Annual Amount?
65. Is *Admission-Money demanded at the Door*, of Strangers having no rented Seats, and how much?
66. May Tickets of Admission be purchased beforehand by Strangers?

67. Is there any place of reference where such Tickets, and any other information respecting the Church Services, may be obtained by Strangers? Please to give the Address.
68. Does the English Government contribute towards the support of the Church, and how much?
69. Does the Local Government or the Municipal Body contribute towards the support of the Church, and how much?
70. Is the Church in *connexion with any Religious Society* in England?
71. Does it receive any Grants from such Society?
72. If so, to what Amount?
73. And on what Conditions? [England?
74. Is there any Branch Association of any of the great Religious Societies in
75. What Annual Contributions are made towards the Funds of such Societies?

VII. CHURCH ACCOMMODATION.

76. What is the Amount of *Church Accommodation* in the Church, or other place of
77. What is the average Number of the Congregation? [Worship?
78. How many Sittings are rented, and on what terms?
79. How many Sittings are free and unappropriated?

VIII. SCHOOLS.

80. What *Schools* are there for the Instruction of the Children of the English Residents, both Rich and Poor?
81. What Superintendence or Control does the Minister exercise over the different
82. Is Religious Instruction properly attended to in them? [Schools?
83. And is the Church Catechism taught?
84. Under whose Management are the *Schools for the Children of the Poor*?
85. By what Funds are they supported?
86. By whom are the Schoolmaster and mistress appointed?
87. Is the Schoolmaster employed out of the School as Scripture Reader or Catechist?
88. And under what Regulations?
89. What is the Number of Children attending each School?
90. Between what Ages are the Children admitted?
91. On what terms are they received?
92. And what does the general System of Instruction embrace?

IX. OTHER DENOMINATIONS.

93. Are there any *English Congregations not in Communion with the Church of*
94. To what Denominations do they belong? [England?
95. What are their numbers?
96. And how are they supported?
97. Are you aware of any other Places, besides those mentioned in the body of this work, where there are Congregations of the English Church, and Ministers officiating? If so, have the kindness to mention them.
98. Do you perceive any errors or inaccuracies in any of the notices in the body of the work, and especially in the notice touching your own Church? If so, be kind enough to point them out.
99. To what Bookseller in England, or in some principal town of the Continent, may a Copy of "The English Church on the Continent" be forwarded to you, and how directed for further transmission to yourself?

* * * Please to direct all Communications on the subject to the REV. DR. BIBER, ROEHAMPTON, SURREY, ENGLAND.

CONTENTS.

	PAGE
INTRODUCTORY STATEMENT	1
FRANCE	25
BELGIUM	47
HOLLAND	51
GERMANY :—	
AUSTRIAN STATES	54
PRUSSIA	55
SAXONY	57
BAVARIA	58
WÜRTEMBERG	ib.
BADEN	ib.
HESSIA	61
NASSAU	62
HESSE HOMBURG	64
THE FREE CITIES	65
SWITZERLAND	68
RUSSIA	71
LIST OF OTHER PLACES WHERE ENGLISH CHURCH CONGREGATIONS ARE	
KNOWN OR BELIEVED TO EXIST	75

INTRODUCTORY STATEMENT

ON THE

CONDITION AND CIRCUMSTANCES OF THE FOREIGN SETTLEMENTS OF THE ENGLISH CHURCH.

THE British population resident, more or less permanently, on the Continent of Europe, amounts, at the lowest estimate, to between 25,000 and 30,000¹. A small proportion of it belongs to the aristocracy : in some places the commercial class predominates, and in others there are small colonies of mechanics and labourers ; but by far the largest number consists of persons of independent but limited income, who prefer a foreign residence, on the ground of economy, and for the education of their children. The number of English poor is exceedingly small, only here and there a family or two, who have fallen into indigent

¹ This estimate is founded on the following data. In twenty-seven places from which we have obtained returns upon this point, the English residents amount to 18,000. Deducting Paris and Boulogne, the resident English population of which is stated at 11,000, there remains a population of 7000 in twenty-five places. Adding to these the resident population of twenty-five other places in which English congregations are known to exist, and reckoning them at the same average, gives a total of 25,000. To these must be added the numerous knots of English residents in places where no English Church congregation has ever been formed, and which are certainly not overrated, if taken to amount to some thousands more ; seeing that even in such a place as Rouen, where there are from 800 to 1000 English residents, an English Church has been established only within the last year. The foregoing calculation does not include any of the watering places, where there are residents only during the season, nor any of the places on the Continent which fall within the jurisdiction of the Bishop of Gibraltar. Including these, 40,000 would probably be found too low an estimate. *

circumstances ; the calls upon charity being mostly from distressed travellers, who are making their way home. In most places the Communion Alms are found more than sufficient to meet all demands of this nature ; but in some instances where the number, especially of wayfaring poor, is considerable, subscription funds are formed expressly for their relief.

Romanism.

A portion, though on the whole an inconsiderable one, of this population belongs to the Roman Communion, to which, it appears, defections also not unfrequently take place, especially where there is no Clergyman of the English Church to minister to the spiritual wants of the British settlers. Marriages with natives professing the Roman Catholic religion are often attended with the same result. For the most part these defections take place among the lower classes, and arise, not from any preference given on deliberate examination to Romanism over the Anglican faith, but from sheer ignorance and indifference on the subject, from a desire to follow some sort of religious profession rather than none at all, or from a notion that one Church is as good as the other. Protestant Dissenters there are comparatively few ;

Dissenters.

Attendance
on the Ser-
vices of the
English
Church.

and as they mostly join the worship of the foreign Protestant communions, they rarely form themselves into separate congregations. The great mass of British residents abroad belong, in name at least, to the Church of England ; and where her services are regularly established, they are generally well attended. If we except particular places, where the population is of an exceedingly mixed, or else of an exclusively commercial character, the number of the congregations, including chance visitors, amounts on an average to nearly one half of the resident population ; in many cases, where there is but a small and quiet English colony, the whole of the residents are regular attendants at church. The number of communicants is on an average one-fourth of the congregation.

Date of
English con-
gregations
abroad.

On referring to the date at which the different congregations were established, it appears, that putting the few factory chaplaincies, which are of much more ancient date, out of the question, one-third of the English congregations on the Continent now in existence, were constituted within the first five years after the pacification of Europe. The following twenty years, from 1821 to 1840, produced about an equal number ; and the remainder have arisen within the last five years ; a result which is to be attributed partly to the fresh impulse given to foreign travel and foreign residence by the facilities of steam communication, and partly to the marked increase of Church feeling which has taken place within the same period.

The position which the English Church occupies with regard to the state and the local authorities, varies considerably in the different countries of the Continent. In France, in Switzerland, and in Russia, it enjoys the most entire and free toleration ; in Belgium an allowance is made from the state to the English Chaplains ; in Germany the different governments exercise more or less control over the English congregations, in some instances even over the appointment of the minister ; and in Holland the English Church is simply tolerated, while congregations of English dissenters receive the direct countenance and support of the state.

Their position towards foreign governments.

The British government contributes but sparingly towards the establishment and support of the English Church abroad. The only legislative provision for this object, is that made by the statute 6 Geo. IV. c. 87, which under certain conditions and limitations, authorises the payment of government grants, in aid of Chaplains' stipends and other expenses incurred for the celebration of Divine worship, according to the rites of the Established Church, on Consular stations². No kind of provision is made for the case of English residents being collected together in places where there is no British Consul ; by a strange oversight, not even in those places where a British Ambassador resides ; which is the reason why at several of the Embassies no Chaplain is to be found. And even at the Consular stations the government allowance is altogether contingent upon the amount of local contribu-

Support of the British government.

² The following are the principal provisions of this statute, as far as it relates to the Church. In any place in which the British residents have formed, or are desirous of forming, a congregation according to the rites of the Established Church, (the Presbyterian Church of Scotland as well as the Episcopal Church of England and Ireland,) and have raised among themselves a sufficient amount to defray one-half the expenses, the government is authorized to contribute the other half. This applies alike to the erection, the purchase or rental, and the fitting-up of a place of worship, to the minister's stipend, and to all other expenses incidental to the celebration of Divine service; with only this limitation, that the whole amount of the minister's stipend is in no case (within the limits of Europe) to exceed the annual sum of 500*l*. The appointment of the Consular Chaplains is by the Act vested in the Secretary of State for Foreign Affairs, who however, as a matter of courtesy and custom, generally consults the wishes of the residents, and as a matter of ecclesiastical order, refers to the Bishop of London in the appointment of clergymen of the Episcopal Church. The administration of the affairs of the congregations constituted under this Act is left in the hands of the British residents themselves, who may make such regulations as they shall see fit from time to time, at public meetings duly convened for the purpose, at which all contributors of 20*l*. in the whole, or 3*l*. annually, are entitled to vote; and in case of an equality of votes, the Consul has a casting vote. The resolutions of such meetings require, however, the sanction of the Consul at the time, and the subsequent approbation of the government at home.

Support of
the public
generally.

tions, so that the establishment and maintenance of our Church Service is, either in part or wholly, dependent every where upon the efforts of the British residents themselves, or of the public at large. There are instances in which foreign hotel-keepers have come forward, as a matter of business, towards the support of the English service ; and the grant of apartments to the English Chaplain at Schwalbach and Schlangenbad by the Duke of Nassau, who is the proprietor of these brunnens, comes, strictly speaking, under this head, the only difference being, that it is a princely hand which makes the grant. At Aix-la-Chapelle the sum of 30*l.* is granted from the town chest in aid of the Chaplain's stipend. In a few places, especially where the great body of English residents belong to the working class, the service is supported, in part at least, by grants from societies³, or by the liberality of private individuals. But a very large proportion of the congregations support their ministers, and defray the other expenses attendant on the celebration of public worship, entirely by their own contributions.

Insufficiency
of means.

The consequence of all which is, that in very many instances the provision made for the minister is precarious and insufficient, and economy becomes too often a primary consideration in the arrangements made for the performance of Divine service. Out of twenty-five cases in which a return of the minister's income has been obtained⁴, there are only four in which its amount is 200*l.* and upwards ; in six cases it ranges between 100*l.* and 200*l.* ; in eight cases more it falls below 100*l.* ; and in the seven remaining cases it is stated to be exceedingly small, and altogether un-

Ministers'
stipends.

³ It is, however, but fair to observe, that for the assistance received by some of the congregations, a return is made by their own liberality and that of other congregations, in support of the same and of other societies. The Colonial Church Society, which aids several of the congregations, has, as appears from the report for the year 1845, drawn from Continental congregations during the previous year a sum total of 172*l.* 5*s.* 1*d.* The Society for the Propagation of the Gospel in Foreign Parts made an appeal, under the sanction of the Archbishop of Canterbury, to the foreign congregations in the year 1844, which, besides many pledges of future support, produced an immediate return of 147*l.* 0*s.* 5*d.* from congregations within the limits of Europe. The Church Missionary Society likewise appears to receive occasional contributions from the same quarter. Among the cases of aid given to congregations on the Continent, a singular instance occurs : viz. that of the American Church-Extension Society making an annual grant of 40*l.* towards the support of the British Chaplain who takes charge of the railroad labourers in and about Harfleur.

⁴ Although the stipend of the ministers is one of the points comprehended in the questions, it has not been thought desirable to particularize, even if it had been possible, the precise amount of income derived in each case. Instead of doing so, the chaplaincies have been divided into classes, and marked with asterisks preceding the name of the place. Where there are no

certain ; in some cases insufficient even to meet the incidental expenses ⁵, which the minister is left to defray as best he can.

Next to the inadequacy of the provision made for remunerating the services of the minister, the want, in many instances, of a suitable locality for the celebration of Divine worship, is much to be lamented. Out of thirty-six different places from which returns on this point have been made, there are only three in which the English congregation is in possession of a building that deserves the name of an English church ; that is, of a building permanently secured and consecrated for the celebration of the English service. In eight more cases there is a church or chapel of some sort exclusively appropriated to the use of the English congregation ; in some instances rent free, by a grant from the local authorities ; in other instances held either under public bodies, or under private individuals, on a more or less precarious tenure, at a rental which absorbs no small proportion of the funds available for the support of the service. In eighteen cases, that is in one-half of those concerning which authentic information on the subject has been obtained, the English congregation is admitted, sometimes gratuitously, sometimes on the payment either of a stipulated sum, or of the produce of certain collections to be made for this purpose, into places of worship belonging to other communions, at such hours as are left free by their services. Of these, sixteen are the churches of foreign Protestants, Lutherans or Calvinists ; in one instance our service is performed in a Roman Catholic chapel, and in another the three communions, the German Protestant, the Roman Catholic, and the English, take their turns in one and the same building ; successively celebrating rites and teaching doctrines utterly opposed to each other within the same walls. That

asterisks at all, either no return has been made on this point, or else the stipend is altogether insignificant and uncertain. The classes are :—

Class 1.	marked *	under 100%.
„ 2.	„ **	100% and upwards, under 200%.
„ 3.	„ ***	200% and upwards, under 300%.
„ 4.	„ ****	300% and upwards.

⁵ These vary exceedingly ; in some places they amount to a mere trifle, while in others, especially where a heavy rental, or interest on a debt incurred for the Church, has to be paid, they absorb the greater part of the funds available for the support of the service. Out of twenty-four returns, in which the outgoings of the Church, independently of the minister's stipend, are specified, there are six in which they are below 10%, twelve in which they fall between 10% and 50%, three in which they amount to 100%, and in the three others they are stated at 120%, 180%, and 600%. In the place to which the last mentioned return applies, the minister's stipend is no more than 200%, with a residence.

Inconveni-
ences of
association
with other
communities.

this close association with other communions in the use of a common place of worship, must have a tendency to level in the eyes of the people, and even of the ministers themselves, those points of doctrine and of ecclesiastical constitution, by which our Church is happily distinguished from the abuses of Romanism on the one hand, and from the excesses of continental Protestantism on the other, cannot be doubted by any reflecting mind. Another consequence which makes itself more immediately felt, is the inconvenience and irregularity of the hours at which the English service is performed. In some places only one service can be had, and that not till noon or even later. On the days on which the Lord's Supper is administered in the congregation to which the church belongs, the English service has generally to be postponed beyond the usual hour; and the celebration of that sacrament by the English congregation is not unfrequently rendered impracticable altogether on the great festivals; while on those days on which it is administered, the sermon has, in some places, to be omitted, in order to keep within the limits of time by which the English service is circumscribed. One minister, who is under an agreement "not to exceed two hours, and to allow a black bag to be circulated *during worship* for the Lutheran poor," writes: "We have the promise of a church for ourselves exclusively, which will obviate *many inconveniences* at present experienced." Another says: "Not having a church exclusively appropriated to the Anglican communion, we are forced to use for all our services the chapel of the French reformed communion, for which we are grateful, but which is attended with *the inconvenience of our being under the necessity of frequently changing our hours*, to suit the prolonged service of the French congregation. The box placed at the entrance for the French poor *before* our morning and evening service (*after* which only the French consistory stipulate that the collections be made for the Anglican service) *materially diminish our church funds*. And this must be the case till we can build or rent a church for ourselves."

Unsuitable
localities.

But great as these inconveniences are, they are as nothing in comparison with the still more undesirable system of celebrating Divine service in private or public rooms, which either are at the time, or at any moment may be, used for other and profane purposes. Of this the returns received furnish no less than nine instances, or one fourth of the whole number. Among them there are two in which, during the summer, the English congregation makes use of the foreign Protestant church, and retires, on account of its smallness, during the winter into a room in an hotel.

In another place, the room in which the English church-congregation assembles, is a private room in the house of an English dissenter, who liberally grants the use of it ; in another, again, the congregation takes its chance of getting accommodated in a private dwelling-house, and failing that, hires a room in some hotel. No very ecclesiastic associations are awakened by the term 'the Old Vauxhall,' which is the name of the locality at which in one place the English service is performed ; while of another the clergyman writes, "The present place where Divine service is performed, is extremely unsuitable, as it contains billiard-rooms, tavern, &c. &c.;" and that in a town of which he again justly observes, that "as it is an university town, where 800 or 900 students from various parts of the continent assemble for the purposes of education, and as the English language is now cultivated by many of them, it appeared to him advisable that the arrangements for conducting the Church of England service should be placed on a more respectable footing." His endeavours to bring about this result proved, however, fruitless, and that simply from want of funds.

The celebration of Divine service in any place not expressly fitted up for the use of the English Church, entails further the absence of some of those ornaments and implements of worship, which by our service-book are required for the due performance of the different offices. Neither in a Roman Catholic nor in a Calvinistic place of worship are there likely to be convenient arrangements for the celebration of the Holy Eucharist according to the English rite ; and a still more striking deficiency is the total absence of a font in the Protestant churches of the Continent. From the returns made on this subject, it appears that in one Church only out of four there is a proper baptismal font ; in most places a movable bason is used. Connected with this point it is worthy of notice, that the practice of private baptism is very prevalent, and even where the sacrament is administered in the church, it is generally after or between the public services. In five instances only, so far as the returns go, is baptism administered in the public congregation.

Church furniture and ornaments.

Absence of font.

Administration of baptism.

But if in very many cases the amount of the funds available for the maintenance of the minister and the payment of other expenses is inadequate, the manner in which even that amount is raised, is often precarious, and, in some cases, objectionable. The most satisfactory plan, and that which is least liable to fluctuations, appears to be the payment of stated pew-rents, in the same manner as in many of the new churches and chapels at home. This, however, is by no means the most frequent method adopted

Different modes of raising the necessary Church funds.

Duty of
casual
attendants to
contribute.

abroad ; in a far greater number of instances the church funds are raised by an annual, or sometimes quarterly, subscription among the residents ; and where that is done, seats are generally appropriated to the subscribers. In either case there is not unfrequently a weekly collection made at the church-door after service, with a view to receive the contributions of casual attendants, and especially of travellers. To these collections, it might seem superfluous to observe, that all who take advantage, as visitors, of the services established abroad, are in conscience bound to contribute according to their ability, and with a liberal hand. Unhappily, however, this duty is not generally felt as stringently as it ought, and just complaints are made on the subject by some of the ministers. "It would be very desirable," says one, in allusion to this grievance, "that wealthy persons, well-wishers to the Established Church, should contribute when abroad to the support of the churches. Your Synopsis will point out those which most require assistance, and a donation might always be addressed to the chaplain at any of the principal inns, in those cases where there is not an opportunity of seeing the chaplain." While another thus writes : "It is lamentable to see how many people avail themselves of the service of the Church without contributing at all to its support. *You could not do a better service to the Church of England abroad, than by urging the duty of contributing to its support on all who avail themselves of its benefits.*" Such appeals speak for themselves, and while they are called forth by the thoughtless and unconscientious conduct of the public, the latter have no right to complain, if in places where permanent resources are small and precarious, and casual attendants always constitute a very large portion of the congregation, the expedient of demanding admission-money of strangers is resorted to. This plan, however, which must ever be no less hurtful to the feelings of the minister than to those of the worshippers, it is gratifying to find, has been almost universally abandoned on the Continent, there being only four instances in which it is still, and reluctantly, continued. There are three cases, also, in which it appears that the Communion Alms are appropriated to the support of the minister and the general expenses of the service.

Zeal of
ministers.

Amidst all these, and many other disadvantages with which the clergy stationed abroad have to contend, there is evidently prevailing among them a strong desire to adorn their ministry, and to perform its functions with zeal and diligence. Pastoral intercourse with their people appears to be very generally cultivated ; and in the regular performance of the public offices, they do not in the least fall short of the general standard of observance at

Public
services.

home. On Sundays there are almost every where two services ; the principal festivals of our Church, and among them one which is at home too generally neglected, *viz.* Ascension-day, are almost universally observed ; and in many places there are extra services during Lent and in Passion-week. The Holy Communion is administered for the most part once a month, and on the principal festivals ; the cases in which it is confined to four or six occasions in the year, are exceedingly rare.

In connexion with the performance of the occasional offices of the Church, there are some points particularly deserving of notice. The administration of baptism has already been referred to. With regard to burials, it appears that there is a great variety of practice, in consequence of the difference of local circumstances and regulations. In many places the public cemeteries are open to all, without distinction of creed or nation ; in other places there is a separate Protestant cemetery, or a portion of the general cemetery set apart for Protestants ; the Greek Church always, and the Roman Church generally, refusing to admit the burial of persons of other communions in their burial-grounds ; and in one solitary instance, that of Dunkerque, there is a separate English cemetery, in which British residents of whatever communion are interred. But whatever may be the regulations as to the ground in which the burial takes place, there does not appear to be any impediment offered any where to the performance of the funeral office according to the English rite. In by far the largest number of cases the clergyman acts quite independently, the interference of the local authorities being confined to the enforcement of civil registration ; but in some of the smaller states of Germany the Protestant minister is by law a necessary witness of the interment, and the English clergyman is made a party to the local ecclesiastical registration ; and in one instance the German Protestant minister, not content to be a silent witness, makes an oration at the grave in his own language previously to the performance of the English office. The practice of reading part of the service in the church does not appear to be a common one ; generally speaking it is admissible only where the church is exclusively appropriated to the English service ; besides which, the distance of the cemetery, which is usually beyond the precincts of the town, would in many cases render it impracticable. In some cases that portion of the service which is generally read in the church, is read in the house of the deceased ; and in St. Petersburg the whole service is read in the church on account of the climate. It appears that the peculiarly solemn and impressive character of the English service, when

performed at the grave, has not been without its effect upon the native Protestants. One of the clergy stationed in Switzerland writes: "That part of the funeral service which is read in the Church in England, is here read before the assembled mourners in the house of the deceased; the remainder, as in England, at the grave-side. All is conducted with great order and solemnity; so much so, that in this country, where forms are much like those of the Presbyterian Church in Scotland, there would ere this have been a service for sepulture, had not political motives been so recently mixed up with religious matters, that the national clergy are obliged to abstain by prudence from every change." On the other hand, a clergyman stationed in France, in the midst of a Roman Catholic population, says: "Burials are performed precisely as in England. The interments take place at the cemetery of the town, which is situated about a mile off. The minister has so accustomed the French to the sight of his surplice on these occasions, that they no longer make any attempt at ridicule." These are pleasing evidences of the peaceable and unobtrusive manner in which our Church may perform an important Christian duty among differing communions on the continent, by letting her light shine before them, and with patient continuance in well-doing putting to silence the ignorance of foolish men.

Marriages.

In what case the solemnization of matrimony according to the English office renders a marriage *eo ipso* valid.

The most important point connected with the occasional offices of our Church, is the question of the legal validity of marriages solemnized abroad; a point on which it is highly desirable that all parties concerned should be clearly aware of the state of the law, and of all the consequences attendant upon it. In the first place, then, it should be observed, that by the Act 4 Geo. IV. c. 91, there are only three cases in which the English law confers validity upon marriages (both parties being British subjects) solemnized abroad by a clergyman of the Established Church, according to the office of the Book of Common Prayer; viz., when the marriage is so solemnized, 1. in the chapel or house of the British ambassador residing within the country to the court of which he is accredited; 2. in the chapel of a British factory; and 3. within the British lines by any chaplain or officer or other person officiating under the orders of the commanding officer of a British army serving abroad. Such marriages are as valid as if solemnized at home in accordance with the Marriage Acts.

Marriages according to the English rite valid by the *lex loci*.

In an indirect manner the solemnization of matrimony by an English priest according to the English rite may render the marriage valid, if by the law of the country in which the marriage takes place, a marriage so solemnized is held valid. This appears to be the case at Hamburg and in Russia; but as in the aforementioned

city, and in all the places in which there are English chaplains in Russia, there are British factories, the marriages thus solemnized are *eo ipso* valid by the statute 4 Geo. IV. c. 91, before quoted. Whether the law of Russia would recognise the validity of such a marriage in any other place where there is no British factory, is by no means clear ; but even if it were so, or if in any other continental country such should be found to be the law with regard to marriages between foreigners solemnized by ministers of their own nation and communion, it is still to be remembered, that the validity of such marriages, if not falling under any of the three cases provided for by the Act 4 Geo. IV. c. 91, depends wholly on the *lex loci*, and that they are consequently subject to all the difficulties in which, under such circumstances, the proof of marriage may be involved.

Lastly, valid marriages may be contracted abroad simply by the *lex loci*, without any reference whatever to their solemnization by a clergyman of the English Church, according to the office prescribed in the Book of Common Prayer. Of this kind are, 1. all marriages between a British subject and a foreigner, solemnized by the clergy of the communion to which the latter belongs, provided they be in accordance with the law applicable to such marriages in the country in which they are solemnized ; 2. all marriages contracted between British subjects before the civil authorities in countries where the validity of marriages depends upon the civil contract only ; the religious ceremony, performed according to the creed of the parties, being an addition of a purely religious character, of which the civil law takes no cognizance. This is the case in France, and in all those parts of the continent where, during the French occupation, the provisions of the *Code Napoléon* were introduced, and have not since been abrogated ; i. e. in Belgium, Holland, the Rhine provinces of Germany, and probably some of the Swiss cantons. Marriages by civil contract under these circumstances are held valid by the law in England, on the general principle of recognising all foreign marriages which are valid by the *lex loci* ; and if the solemnization of matrimony according to the Book of Common Prayer be superadded, they are lawful marriages in the eyes of the Church. But although such marriages are beyond all doubt and question good and valid, both in a legal and a religious point of view, it is on more than one account undesirable that British subjects residing abroad should be left in this position. In the first place, it is plainly derogatory to the dignity, and scarcely consistent with the wording, of the English Office for the Solemnization of Matrimony, that it should be brought in as an

Marriages valid by the *lex loci*, irrespective of their solemnization according to the English rite.

Religious inconsistency involved in such marriages.

optional ceremony after the parties have been already joined together, not according to the law of God, but according to the law of man. This is a point the more to be insisted on, as there is a wide difference between the solemnization of matrimony subsequently to a civil marriage before the registrar in this country, and the same act done after a civil marriage before the local authorities abroad. In the former case it is to be assumed that if the parties had, at the time of their union before the registrar, been under the constraint of Church principles, they would have been married at the church by that ceremony which of itself confers the validity of the law as well as the sanction of religion; and if parties previously married by the registrar, afterwards come to church to be married, they come, in fact, in the character of penitents, who, having united themselves irrespectively of God's law, are making amends by this public confession of the omission of which, through ignorance or prejudice, they have been guilty. But the case is far otherwise in regard to parties abroad coming to be married by the clergyman immediately after their marriage by civil contract. They must be presumed to be persons actuated by the principles of that Church whose members they are, and whose offices they solicit; and they ought not to be placed in the inconsistent position of recognising the godless theory, which reduces marriage to a purely civil and temporal contract, and at the very same time professing allegiance to that faith and discipline by which it is pronounced to be a religious bond and a spiritual mystery.

Difficulty of
proof attend-
ing such
marriages.

But there is another and a very important reason why those who have it in their power, should get married at the nearest British Embassy or Factory, rather than take advantage of the local law of marriage by civil contract; and why those whose means do not permit this, ought to be relieved by the British legislature from the necessity to which they are at present subject; and that is the great difficulty, nay, the impossibility which may at any time arise to obtain sufficient legal proof of such marriages. It is to be observed that the recognition of such marriages by the English law on any subsequent occasion, when the most serious questions of character or of property may be involved, will depend upon the proof given in an English court of law, both of the state of the law of marriage at the time when, and in the country where, the marriage was contracted, and also of the fact of the marriage itself having been duly contracted in conformity with that law. At a proximate period, and during the continuance of peace, that proof may be procured with comparative ease, though probably not without considerable expense;

but the question will assume altogether a different aspect, if such a marriage should have to be established by evidence at a long distance of time, and at a period when the country in which it was solemnized may have undergone some great internal change, or may be in a state of open war with this country. In the last-named supposition it may become wholly impossible for years together to procure the necessary documents for establishing that proof, such as an English court of law would require. And although there can be no doubt, that if such a marriage were called in question by either of the parties in an ecclesiastical court, there would be a disposition to recognise its validity, although the proof might be unavoidably defective in some point or other,—yea, even though some informality should attach, according to the *lex loci*, to the marriage itself,—provided the intention of both parties to contract a valid marriage at the time were clearly established; yet no such favourable presumption of law could avail in the enforcement of any claim of right against a third party, in which case not only the *onus probandi* would lie upon the claimant, but the most complete proof of the marriage would be required in order to establish his claim.

To sum up the whole case as it stands under the existing provisions of the law: the marriages of British residents abroad are, Summary of the laws affecting the validity of foreign marriages.

1. *Valid by the law of England itself, and easy of proof*, if solemnized, under the statute 4 Geo. IV. c. 91, in the house or chapel of the resident British ambassador, or in the chapel of a British factory.

2. *Recognised as valid by the English law, on the ground of their validity by the *lex loci*, but difficult of proof*, if contracted according to foreign law, in all cases in which that law recognises solemnization of matrimony by the English rite, or marriage by civil contract only.

3. *Invalid*, in all other cases.

That such invalid marriages are occasionally contracted by parties residing abroad, in the most perfect good faith on their part, as well as on the part of the clergy by whom they are solemnized, can hardly be doubted. Among the returns upon which the present account of our foreign Church settlements is founded, there is sufficient evidence of the confusion arising from the intricate and in some respects anomalous state of the law on this subject. One clergyman, writing from a country where no chaplain is attached to the embassy, expresses his doubts as to the actual state of the law under such circumstances, and adds, "I should much desire to have the Lord Bishop of London's directions on this subject: it would be most important." He Invalid marriages ignorantly contracted.

wisely abstains altogether from the solemnization of matrimony ; but the same caution is not exercised by all. Another, who solemnizes marriage only after civil contract before the local authorities, assigns as his reason for this limitation, that there is, in the place where he is stationed, "no British ambassador or consul," implying that if there were a consul, he would feel himself authorised to marry. Still more alarming is the following statement: "Since the licensed clergymen on the continent are a recognised body of men, *marriages by them are doubtless legal.* I have had ten marriages ; some parties were previously married before the authorities ; *the others, not being able to procure the necessary documents, and being also without the means of going elsewhere, I have married, on receiving a sufficient notice to enable me to make inquiries.*" After which the writer adds: "I keep a register of marriages *as a matter of precaution.*"

Registration.

Closely connected with the foregoing subject is that of registration, which appears to be in a no less unsettled and unsatisfactory state. A regular system of local registration, either civil or ecclesiastical, seems every where to be established ; and in some cases the English clergyman attests the entries which relate to members of his flock, by his signature in the foreign register-books. This, of course, is available for subsequent reference, only by the permission of the authorities under whose control it is carried on, and may at any time be shut against applications from British subjects. It is, therefore, highly important that a distinct English register should be kept and duly authorized. But this is far from being the case. The chaplains attached to embassies and the consular chaplains appear generally to keep regular registers, which are preserved in the offices of the respective legations and consulates ; and on other stations, too, where English congregations have been long established, a similar practice often prevails, the register remaining in the hands of the minister for the time being, and in case of vacancy passing into the hands of those who, as chapel-wardens, trustees, or committee-men, manage the affairs of the congregation. Copies of some of these registers are periodically transmitted to the Bishop of London's registrar, in the same manner as the copies of parochial registers are sent to the diocesan registrars under the Act 52 Geo. III. c. 146. s. 6 and 7. All this, however, appears to be voluntary on the part of the ministers, or customary in the different offices, rather than obligatory by virtue of any specific enactment on the subject ; and for the same reason it seems doubtful what weight attaches to these registers and the copies made from them in point of evidence. But while there

exists thus in many of our foreign congregations a system of registration analogous, as far as the nature of the case will admit, to the system of parochial and diocesan registration established at home, there are many other places in which no such care is taken. Some ministers keep a register for their own satisfaction, considering it in the nature of a private memorandum, rather than of a public record; others do not even take this trouble, and either leave no record whatever of the offices they perform, or content themselves with giving to the parties at the time a certificate of the transaction. The evils arising from this want of an uniform system of registration by responsible hands and under official authority, will necessarily come to be more deeply felt as the British population abroad increases and time advances; nor is it easy to see how any remedy can be applied, until the whole of the English congregations abroad are brought under one regular and efficient system of episcopal government and supervision.

Before considering this, the most important of all the questions arising out of the present circumstances of the English Church abroad, one more subject requires to be noticed, *viz.* the means and opportunities afforded for the education of the children of British residents, whether rich or poor. As regards the latter, great efforts will have to be made, and that soon, if the numerous children of small tradespeople and mechanics, scattered in different parts of the Continent, are to be preserved to their own nation and to the faith of their forefathers. There are hardly any where schools, in many places not even Sunday-schools, for their instruction; the consequence of which can be no other than that they are sent to the local schools, and brought up either in the latitudinarian notions of continental Protestantism, or in the errors and superstitions of the Romish Church. In three cases only, at Paris, Boulogne, and Rotterdam, are there any regular day-schools for the poor in connexion with the English Church congregation; in a few other places the minister teaches the children, chiefly on the Sunday; and a noble effort has been made by the Right Rev. Bishop Luscombe to get, with the aid of the contractors, schools established for the children of the English railroad labourers on the line between Rouen and Havre. But much remains to be done in many other quarters. The Minister of Lyons, for instance, thus writes on this important subject: "I would, through the medium of your interesting and much-required publication, urgently press on rich English travellers in France, the consideration of the benefit which they would confer on the English community here, by contributing either towards *the endowment of an English school*, or towards the formation of a fund

Education.

Schools for the poor.

for the relief of distressed British residents and travellers. *The first is especially of great importance, as most of the children at present go to the Roman Catholic schools, and you may therefore conceive the manner in which they are growing up.* I might dwell on this point, but I trust the consideration of English Christians has but to be directed to it, to enable them to form a judgment, and to persuade them to contribute liberally to such a work."

Schools for
the wealthy.

As regards the education of the children of the wealthier classes, which, as has been already observed, is one of the inducements to a foreign residence, the greatest circumspection ought to be exercised by the parents in the choice of schools. In some instances, the chaplains themselves receive pupils into their families, which is, of course, the best guarantee that parents can have for the moral and religious character of a foreign education; and wherever this is the case, it has been specially noticed in the following pages⁶. For boys, the Colleges, Lycea, Gymnasia, and public Academies, established in all the principal towns of the Continent, offer many advantages, as far as modern languages and various branches of science are concerned, provided that the parents reside on the spot, or board them with some responsible person. There are, likewise, many foreign boarding-schools in which arrangements are made for receiving English pupils; and of boarding-schools for young ladies, conducted both by foreigners and English residents, by Protestants and Roman Catholics, there is every where great abundance. The difficulty lies in the selection; in which the English chaplains might, no doubt, render material assistance to the parents, who would generally do well to refer to them. "I would recommend," says one, "any one wishing to send their children abroad for education, first of all to apply to the resident clergyman. Parents cannot be too particular." If this were generally done, it would, among other beneficial effects, produce that of greatly assisting the chaplains in obtaining access to the different schools, for the purpose of attending to the religious instruction of English children placed in them. This is in some cases, especially in Germany, a matter of considerable difficulty; the masters insisting upon inculcating every thing, religion included, according to their own views and

⁶ The following is a list of Chaplains who receive pupils:

Bruges—The Rev. Robert Clifton, M.A.

Mayence—The Rev. George Dunnage, M.A.

Paris—The Rev. Thomas Hale, D.D.

Rouen—The Rev. George Stokes, B.D.

St. Omer—The Rev. Jonathan Wilkinson, M.A.

Vevey—The Rev. Barry O'Meara Deane, B.A.

methods, and being jealous of all interference whatever. There are several places, however, in which the minister appears to have succeeded in establishing an efficient supervision over the younger members of his flock, not only by catechetical lectures and exercises in the church, but by occasional visits to the respective schools. A singular instance of careful provision on this subject, is that of the Royal College of Caen, of which the English minister in that place thus writes : "There are now only two English boys at the *Collège Royal*, members of our congregation. The French government very liberally gives 300 francs a year to the English chaplain for instruction to them. There were eight when I first came here. I have them now at my own house for reading and catechism, from eleven to twelve of a Sunday morning, before service."

From the foregoing account of the circumstances under which the services of our Church are performed in foreign parts, it will have become apparent, that our congregations abroad are deficient in one essential characteristic of all true church life, *viz.* membership with one another, and with that body at home from which they are offshoots. This deficiency is traceable in a great measure to their origin, inasmuch as they have not been planted in a regular manner by the mother Church, but have sprung up spontaneously here and there, where some of her scattered members happened to strike root. It is by this time an undisputed truth in political science, a truth which has been attested to this country by bitter experience, that colonization, to be beneficial in its effects both upon the mother-country and upon the new settlements, should not be left to the desultory endeavours of individuals, but should be conducted by public authority, and upon a well-digested system. The same truth holds good in regard to the extension of a church, whether by missionary labours for the conversion of unbelieving nations, or by the dispersion abroad of her members, which latter is, in fact, a kind of ecclesiastical colonization. Had this truth been apprehended, not a single congregation of English Churchmen would have been allowed to form itself abroad, without the intervention of those whom, as the Fathers of the Church, the Lord has set over her, not only for her government within existing limits, but for her expansion far and wide over the whole earth. It was so from the beginning. The first Churches that arose from the preaching of those who went forth from Jerusalem and Judæa unto the uttermost ends of the earth, were founded under the immediate control and superintendence of men entrusted by Christ with an express and chief commission for the extension of his spiritual kingdom among man-

Church
government.

Primitive
Church
government.

kind. The Churches which they personally founded, were distinguished by the name of Apostolic Churches ; and to one or other of these did all the Churches of the earth, in the first ages of Christianity, trace their spiritual descent⁷. It was not then imagined that individuals, being members of the Church, can anywhere, where they happen to meet together in the pursuit of their worldly ends, constitute themselves into a Church ; the discovery had not yet been made that a congregation, or a committee of laymen, by taking a presbyter into their pay, can, without the authority, without the sanction, yea, without the knowledge of any bishop, establish an Episcopal Church. The *χωρίς ἐπισκόπου μηδὲν πράσσειν* was then a practical principle, which was brought to bear upon every measure taken by the Church at large, or by any of her members, for the expansion of her body, and the diffusion of the deposit of grace and truth committed to her stewardship.

Present state
of Church
government
abroad.

Strange indeed is the contrast between the economy of the Church in primitive times, and the arrangements which a review of our Church congregations on the Continent exhibits. The whole power of Church government is there almost invariably wielded by other than episcopal hands ; and even in those cases in which an episcopal licence is held⁸, and episcopal control nominally preserved, it is as a matter of courteous reference, or of voluntary

Such is the account given of this matter by one of the earliest witnesses to the primitive state of Christendom : "Apostoli . . . primo per Judæam contestata fide in Jesum Christum, et Ecclesiis institutis, dehinc in orbem profecti, eandem doctrinam ejusdem fidei nationibus promulgaverunt, et proinde Ecclesias apud unamquamque civitatem condiderunt, a quibus traducem fidei et semina doctrinæ ceteræ exinde Ecclesiæ mutuatae sunt, et quotidie mutantur, ut Ecclesiæ fiant : ac per hoc et ipsæ Apostolicæ deputantur, ut soboles Apostolicarum Ecclesiarum. Omne genus ad originem suam censeatur necesse est. Itaque tot ac tantæ Ecclesiæ, una est illa ab Apostolis prima, ex quâ omnes. Sic omnes prima et omnes Apostolicæ, dum unâ omnes probant unitatem ; dum est illis communicatio pacis, et appellatio fraternitatis, et contesseratio hospitalitatis ; quæ jura non alia ratio regit, quam ejusdem sacramenti una traditio." Tertull. de præscr. hæret. c. xx. And again : "Si quæ [sc. hæreses] audent interserere se ætati Apostolicæ, ut ideo videantur ab Apostolis traditæ, quia sub Apostolis fuerunt, possumus dicere : Edant ergo origines Ecclesiarum suarum ; evolvant ordinem Episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris, qui tamen cum Apostolis perseveraverint, habuerit auctorem et antecessorem. Hoc enim modo Ecclesiæ Apostolicæ census suos deferunt ; sicut Smyrnæorum Ecclesia Polycarpum ab Joanne conlocatum refert ; sicut Romanorum Clementem a Petro ordinatum itidem. Perinde utique et ceteræ exhibent quos ab Apostolis in Episcopatum constitutos Apostolici seminis traduces habeant." Ibid. c. xxxii.

⁸ The following abstract will clearly show the present state of the case, as regards the chaplaincies which are licensed by the Bishop of London, and

submission, rather than on the ground of spiritual obligation and of ecclesiastic allegiance. In the very appointment of the ministers, the unecclesiastic character of the whole system appears. On Consular stations the patronage is vested in the Secretary of State for Foreign Affairs, who need not be, and often is not, himself a

Appointment
of Ministers.

Bishop Luscombe respectively, and those where the minister officiates without license.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

<i>France.</i>	Rouen.	<i>Holland.</i>	Rotterdam.
	Havre.		Amsterdam.
	Caen.	<i>Germany.</i>	Carlsbad.
	Calais.		Aix-la-Chapelle.
	Lyons.		Bonn.
	Pau.		Mayence.
<i>Belgium.</i>	Brussels.		Wiesbaden.
	Bruges.		Hesse-Homburg.
	Antwerp.		Frankfort.
	Ostend.		Hamburg.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

In France only.

Paris.	Avranches.
Boulogne.	Tours, I.
St. Omer.	Versailles.
St. Servan.	Dieppe.
Dunkerque.	Dinan.
St. Germain.	

WITHOUT EPISCOPAL LICENCE.

<i>France.</i>	Tours, II.	<i>Belgium.</i>	Spa.
	Harfleur.		Ghent.
	Pont Audemer.	<i>Holland.</i>	Hague.
	Hyères.	<i>Switzerland.</i>	Lausanne.
	Honfleur.		Vevey.
<i>Germany.</i>	Berlin.		Geneva.
	Coblentz.		Interlachen.
	Dresden.		Thun.
	Munich.		Zürich.
	Wildbad.		Lucerne.
	Carlsruhe.	<i>Russia.</i>	St. Petersburg.
	Mannheim.		Moscow.
	Heidelberg.		Kronstadt.
	Baden Baden.		Archangel.
	Schwalbach.		Riga.
	Schlangenbad.		Alexandroffski.

To these must be added the various places in which the existence of an English Church congregation is doubtful, and in which, if the service be performed at all, it is so without episcopal license. Taking into account only the places above enumerated, it appears that the number of licences issued by the Bishop of London is about double the number of those issued by Bishop Luscombe; and that the number of unlicensed chaplaincies is equal to the number of licences issued by both the bishops put together.

member of the Church of England ; an arrangement which custom and official courtesy have hitherto so far modified, that the wishes of the British residents are generally consulted in every new appointment, and that the Bishop of London is referred to, and his licence made a condition of eligibility to the office. In some instances, especially in the smaller states of Germany, the appointment of the British Chaplain rests virtually with the sovereign of this or that petty principality, he issuing his lay-licence to any clergyman who is fortunate enough to have a friend at court. In many cases, especially on new stations, where there has been no service before, or where it has been for some time interrupted, the minister in a manner nominates himself ; that is to say, some clergyman or other arrives, and takes the establishment of the English service in hand ; having succeeded in collecting a congregation, he either retains the management in his own hands, putting himself in much the same position as the minister of a proprietary chapel in England, or he gets a Church committee appointed, into whose hands the appointment of his successor lapses. But by far the largest number of appointments, including, as a matter of custom and practice, even the Consular chaplaincies of which the Foreign Office has the legal patronage, are filled up by the votes, either of a select body representing the congregation, or of the congregation at large. In one instance, and that in a locality which experience has shown to be particularly ill-suited for such a mode of exercising Church patronage, the clergyman is elected by a majority of the congregation, the qualification of the voters being a six months' subscription. This is probably the nearest approach to the voluntary system, to which the polity of the Church has ever been made to bend ; combining all the democratic tendencies of sectarianism, with the absence of those guarantees which the close communion of dissenting congregations affords. But even where the scandal of public elections is avoided, still there is nothing but lay-patronage in its most objectionable forms.

Tenure of the ministerial office.

Even this, however, might be endured ; the circumstances of the case, perhaps, for the most part, scarcely admit of any other mode of appointment ; and if the elective power be exercised not directly by the general body, but by a chosen few, who act as representatives of the congregation at large, cases of serious inconvenience would but rarely arise. But unfortunately the various powers by whom the appointment is made, possess also the right of dismissal ; the chaplaincies being in fact held, not permanently, but during pleasure only. The Consular chaplains are subject to be dismissed by the Foreign Office, by the express

terms of the Act 6 Geo. IV. c. 87 ; the chaplains on other stations may be dismissed at any time by their committees or their congregations, or interdicted by the foreign princes through whose favour they have obtained permission to officiate. If in any of these cases the minister holds an episcopal licence, whether it be that of the Bishop of London, or else that of Bishop Luscombe, the Bishop has no power to protect his licence. He may remonstrate ; but if his remonstrance is unheeded, the minister is subject to unceremonious dismissal, although his Bishop may hold him guiltless of all ecclesiastical offence. And as the appointment and dismissal of the minister, so every other question connected with the management of the affairs of the Church, is entirely removed from episcopal control. The act regulating consular chaplaincies lays down rules for the meetings of subscribers, and requires the assent of the Consul, and the superior approbation of the Foreign Office, to their resolutions, but says not a word of any question being ever submitted to the decision, or even referred to the counsel, of the Bishop of London, under whose licence the consular chaplains generally officiate. Much more in congregations which have constituted themselves, and are a law unto themselves, which themselves raise and administer the funds for the support of the Church and the remuneration of the minister, all Church questions are, as a matter of course, subject not to the "powers that be," but to the powers that pay.

To enumerate all the evils likely to result from such a state of things, would be altogether beyond the scope of the present pages ; suffice it to point out two of the more striking,—the occasional starting up of opposition chapels, and the frequent change of ministers. Of the former, painful instances have from time to time obtruded themselves upon public notice. The present returns show the existence of two separate Church congregations in a place in which the number of British residents does not amount to 400 ; and at Carlsbad, a scandal of this kind which occurred a few years ago, provoked the interference of the Austrian government, which has formally prohibited the existence of more than one English Church congregation at one and the same time. As regards the change of ministers, it appears that out of twenty congregations which had existed for ten years and upwards, there are not more than three which have retained their ministers for a period exceeding ten years ; the average tenure of the chaplaincies being apparently from two to five years.

For all this there is but one remedy ; and that is the obvious and natural one of regular and efficient episcopal government over nominally episcopal Churches. That alone can put an end

Evils of the
want of pro-
per Church
government.

The necessity
of Episcopal
government.

to the unsatisfactory position of the clergy who have spiritual charge of the British residents abroad ; that alone can obviate the many inconveniences which now exist in otherwise regularly-constituted congregations, and prevent irregularities, such as the performance of the English service by English laymen and dissenting preachers, or else by foreign Protestant ministers, who, it appears, occasionally undertake to "give an English service" in addition to their legitimate ministrations. For this remedy, which the recent erection of the See of Gibraltar has provided for the congregations of southern Europe and along the shores of the Mediterranean, and which twenty years ago the Scottish Episcopal Church endeavoured to supply by the consecration of the Right Rev. Bishop Luscombe, the clergy officiating abroad are for the most part exceedingly anxious.

The rite of
Confirmation.

One chief ground of this anxiety, and though not the only, yet one of the principal considerations which demand the establishment of one or two resident continental episcopates, is the desire to obtain for their congregations the administration of the rite of confirmation. In those congregations whose ministers hold, by their own option, the licence of Bishop Luscombe, that Right Rev. Prelate is in the constant practice of holding confirmations ; subjecting himself for this purpose to considerable expense from his private purse, as no remuneration of any kind is attached to his episcopal office. From all the other congregations of the continent, that is to say, from by far the greater number of them, the returns on this subject are most unsatisfactory. Here and there a confirmation is remembered to have been held many years ago by Bishop Luscombe, while the minister officiated under his licence. Upon one occasion the Bishop of London held a confirmation at Rotterdam ; and the Bishop of Limerick has twice ministered the rite at Dresden and at Wiesbaden ; but the general reply to the question is : "Never." And that not without the addition of expressions of deep regret at so great an abridgment of the means of grace provided by our Church. "There has been no confirmation, alas !" writes one ; "which is a matter of deep regret, as there are many well-disposed young people ready and anxious for the rite." Another says : "*During my long residence of nearly a quarter of a century, I have never had the pleasure of seeing one of our Spiritual Fathers.* It has thus fallen to my lot to receive young persons to the holy communion without confirmation ; but never without particular preparation, and a proviso with both catechumens and parents, that the earliest opportunity be embraced for receiving the rite of confirmation on their return to England. Mine perhaps may be an unusual case on

the continent by reason of my long residence ; for I have received to the holy communion some whom I had baptized in their infancy. I believe that the rubric at the end of the confirmation service bears me out in my practice ; though if not, I should equally have pursued my plan, from my intimate knowledge of the parties, that they together with myself were desirous to fulfil all righteousness. And I have the satisfaction of knowing, that in all possible cases hitherto my proviso has been religiously attended to. In my number of communicants thus received are Bishops' grandchildren."

With regard to the state of the Church generally, the same minister writes : " I have answered the questions as fully as was in my power, and trust that the object which you have in view will be obtained ; and not only so, but that the English Churches on the Continent will be thereby brought more to the knowledge of our bishops, and *that perhaps eventually means will be found of placing them under some episcopal control*. Soon after Bishop Luscombe's appointment at Paris, there was a question about the ministers of the English Churches in France and Switzerland being licensed by him ; but there were many objections to such a measure becoming general. It appears to me that through the medium of Her Majesty's ambassadors or ministers and his Lordship the Bishop of London, there might be found a remedy for this anomalous state, as also for facilitating the enregistering of the baptisms and burials of British subjects abroad."

The desire
for Episcopal
government.

And what,—the reader of the foregoing pages may, perhaps, ask,—is the impediment to the accomplishment of so reasonable a wish, to the supply of so evident a want ? There is but one answer ; that which is so often made, when objects the most important and desirable are presented to view. " There are no funds." England is confessedly the wealthiest country on the face of the earth ; the English nation boasts itself, and not altogether vainly, to be a pre-eminently Christian people. Can we doubt how this often reiterated plea of poverty is regarded before the throne of eternal truth and justice ? Can we doubt in what manner it should be replied to in the heart of every English Churchman ?

The plea of
poverty.

DETAILED ACCOUNT

OF THE

ENGLISH CHURCH ON THE CONTINENT.

I. France.

THE law of France, which by the charter of 1830 permits, under certain regulations as to numbers, and after notification to the authorities, the public exercise of any religion, presents no impediment whatever to the establishment of English Church Congregations, wherever the number of residents warrants it. The validity of marriages contracted in France depends mainly upon the civil contract entered into before the municipal authorities, the religious ceremony being superadded according to the creed and the wish of the parties. Although the operation of this law extends to foreigners, there is considerable difficulty in their case, in consequence of the pre-requisites ; which are, that one, at least, of the parties should have resided in the place in which the ceremony is to be performed, for six months ; and that they should produce baptismal certificates, and the consent of their parents, in writing, countersigned, in the case of British subjects, by the French Consul in London. After this, the names and ages of the parties are stuck up at the Mairie for eleven days, at the expiration of which they may be married by the municipal officer. Marriages so contracted are held valid in England, but the proof of their validity is entirely dependent on French evidence ; the solemnization of such marriages subsequently by an English clergyman adds nothing to their validity, nor is his certificate evidence of them. The only marriages in France which are valid by the law of England, are those solemnized at the ambassador's residence (not in the Embassy Church) at Paris, where they are duly registered by the chaplain ; these are regulated entirely by the English marriage law ; but it is requisite that both parties should be British subjects.

With regard to burials, it appears that the practice varies in different parts of France, according to the tenure of the cemeteries, and the municipal and diocesan regulations. In some places, interments of all communions take place promiscuously in the same ground ; in other places, separate portions of the Roman Catholic cemeteries are allotted to Protestants ; and in others, Protestants have separate burial-places altogether. In all these cases, however, the performance of the burial-office according to the English rite is in no way interfered with. A regular and efficient system of civil registration is established throughout France, to which foreigners as well as natives are subject. The registration of the English clergy, where it does exist, is altogether independent of it, and in some sense merely private.

The English population in France is computed at from 16,000 to 18,000, the greater part of whom are settled at Paris or at Boulogne. Besides the towns enumerated below, there are many other places in France where little knots of English residents have established themselves, who from the smallness of their number, and often their poverty too, being labourers engaged in manufactures and other works, are wholly destitute of the means of grace. The following is a list of the places concerning which authentic information has been obtained, arranged in the order of their importance as English settlements.

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| 1. Paris. | 17. Dieppe. |
| 2. Boulogne. | 18. Dinan. |
| 3. Rouen. | 19. Pont Audemer. |
| 4. St. Omer. | 20. Vienne. |
| 5. St. Servan. | 21. Hyères. |
| 6. Havre. | 22. Coutances. |
| 7. Dunkerque. | 23. St. Malo. |
| 8. Caen. | 24. Amiens. |
| 9. Calais. | 25. Bordeaux. |
| 10. Lyons. | 26. Honfleur. |
| 11. St. Germain. | 27. Chantilly. |
| 12. Avranches. | 28. Lannion. |
| 13. Tours. | 29. Lille. |
| 14. Pau. | 30. Blois. |
| 15. Harfleur. | 31. Rouen and Havre Railway. |
| 16. Versailles. | |

1. Paris.

The Resident English Population at Paris amounts to about 5000, chiefly of the higher and middling classes ; besides visitors at all seasons of the year.

The English Service was performed, immediately after the conclusion of the peace, in the house of the British Ambassador, and in the French Protestant Temple of the Oratoire.

Marriages between British subjects are solemnized at the house of the British Ambassador.

Interments take place, according to the English rite, in the public cemeteries of Paris. Sometimes part of the service is performed in the church of Bishop Luscombe.

A Register of births, marriages, and deaths, is kept.

The places of worship in which the English Service is now performed at Paris, are :—

I.

THE CHURCH OF THE RIGHT REV. BISHOP LUSCOMBE.

Situate in the Rue d'Aguesseau.

Officiated in by the Bishop himself, with the assistance of his curate. Bishop Luscombe was consecrated in 1825 ; and holds the chaplaincy of the British Embassy at Paris, since the year 1828. Address, 18, Rue des Vignes.

Times of Service.—Sunday morning, 11 ; evening, 3 ; also on Christmas-day, on Wednesdays and Fridays during Lent, daily in Passion-Week, on Monday and Tuesday in Easter-Week, and on Ascension-day.

The Holy Communion.—On the first Sunday of every month, on Christmas-day, Good-Friday, and Easter-day.

Church Accommodation.—About 600 ; there are fifty free sittings. The seat-rent is 1*l.* per annum. Strangers pay one franc admission money at the door. Information on any subject connected with the church may be obtained at an office adjoining the church.

Attendance.—The church is generally full ; the number of communicants averages 100 at the monthly communion, and 200 on Christmas-day, Good-Friday, and Easter-day.

The rite of Confirmation is administered annually by Bishop Luscombe, in his own church ; the number of Catechumens averages eighty.

* * * The church in the Rue d'Aguesseau, which is attended by the British Embassy, was built at the sole expense of Bishop Luscombe, whose private property it is. Its affairs are managed entirely by the Bishop himself.

II.

THE ÉGLISE DE LA RÉDEMPTION,
UNDER THE LICENCE OF BISHOP LUSCOMBE.

The church is situate in the Rue Chauchat, near the Boulevard des Italiens.

Minister.—The Rev. THOMAS HALE, D. D., Oxon., Minister of St. Germain, who commenced this service in June, 1844, at the request of several families of English residents. Dr. Hale receives six private pupils. Address, 17, Rue des Vignes, Paris.

Times of Service.—Sunday afternoon at 3 o'clock ; Christmas-day and Good-Friday, same hour.

The Holy Communion.—Christmas-day, Easter-Sunday, Whit-Sunday, the 10th and 20th Sundays after Trinity.

Church Accommodation.—The church is capable of holding from 1400 to 1500. All the sittings are free.

Attendance.—About 120 ; number of communicants on Easter-Day, 1844, thirty-four.

* * * The church belongs to the French Lutherans, whose consistory has granted the use of it for an English service, from 3 to half-past 5, gratuitously. The expenses of the service are defrayed partly by voluntary subscription, and partly by the Communion Alms.

III.

MARBŒUF CHAPEL, in the Rue Chaillot ; without episcopal licence ; connected with the Colonial Church Society, to which it contributed in the years 1844 and 1845 the sum of 65*l.* 12*s.* ; Minister, Rev. R. LOVETT. No return.

There is a considerable number of English poor at Paris ; they are relieved partly from the Communion Offerings, and partly from a "British Charitable Fund," which is supported by voluntary contributions, and by an annual collection in the church of Bishop Luscombe.

There are British Free Schools in connexion with Marbœuf Chapel.

The Wesleyan Methodists, and the Independents, have chapels at Paris.

2. * * * Boulogne-sur-Mer.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

Church.—The English chapel, Rue du Temple.

Minister.—The Rev. KYNASTON GROVES, M. A. ; appointed, 1842.

Times of Service.—Sunday morning, 11 ; evening, 3 ; also on Christmas-day, the Feast of the Circumcision, and Ascension-day ; on Wednesdays, at 3 p.m. during the summer, and at 11 a.m. during Lent.

The Holy Communion.—The first Sunday in every month, and Christmas-day ; the Feast of the Circumcision, Easter-day, Ascension-day, Whit-Sunday, and Trinity-Sunday.

Church Accommodation.—About 1100 ; free sittings, 100. The rental of one sitting is 25 francs per annum, and 10 francs for every additional sitting taken by the same party. Strangers pay one franc admission-money at the door. Applications for seats to be made at the Vestry every Saturday, between 12 and 2 o'clock.

Resident English Population.—Six thousand, of all classes ; with an influx of about 10,000 visitors during the four summer months. Average congregation, 900.

* * * The establishment of the English service at Boulogne took place in the year 1816 ; the present Church has been rented by the English congregation about 20 years. Interments take place in the general cemetery, the entire service being read at the grave. Marriages are solemnized after civil contract. A register of births, marriages, and burials is kept. A confirmation is held triennially by the Right Rev. Bishop Luscombe ; the number of candidates in June, 1843, was 111.

The Church is supported by the rent of the sittings. The appointment of the Minister, which is held during good behaviour, is dependent on the votes of qualified subscribers ; the qualification being a six months' continued seat rent.

The number of English poor settled at Boulogne amounts to about 60 families. They are regularly visited, and receive casual relief from the Communion Alms.

There are schools for the poor attached to the chapel ; the boys' school contains about 60, the girls' school about 50 scholars ; the age of admission being five years to the former, and four years to the latter. These schools are supported by voluntary contributions ; the children paying one sou a week. They are under the management of a Committee, of which the Minister is a member. Religious instruction is carefully attended to, and the Church Catechism taught in the Sunday-schools.

There is another Church at Boulogne, in the Haute Ville ; but from this no return has been made.

There is also a Wesleyan Chapel.

3. * Rouen.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The old Roman Catholic Church of Sainte Marie la Petite, Rue des Bons Enfants.

Minister.—The Rev. GEORGE STOKES, B.D. Commenced the English service here in March, 1844. He receives pupils. Address, 6, Rue Chasse Marée.

Times of Service.—Sunday morning, 11 ; evening, half-past 6 ; Friday morning, 11.

The Holy Communion.—On the first Sunday of every month, and on the Festivals.

Church Accommodation.—Five hundred ; number of free seats undetermined ; rent of sittings varying from 4s. to 1l. per annum. A collection is made at the door after service.

Resident English Population.—From 800 to 1000, exclusively of sailors and railroad labourers, of whom there are at Rouen and in the neighbourhood about 3000 at this moment. Average number of congregation 100 ; average number of communicants, 20.

* * * The existence of an English Church congregation in this place is of recent date ; having been established by the exertions of the present Minister in March, 1844. The Service was performed in the first instance in a room hired for the purpose, but has since been transferred to the old church of Sainte Marie, which has been desecrated since the Revolution, and used as a storehouse. It is only rented for the present, but there is a prospect of its being purchased for the exclusive use of the English congregation.

Marriages are solemnized after civil contract before the municipal authorities. The rich have the opportunity of purchasing ground for burial in the *Cimetière Monumental* ; the poor are interred in the Protestant burial-ground. No register is kept by the English Minister. All births, marriages, and deaths, are registered at the Hôtel de Ville.

The church is supported by seat rents, the weekly collection, the Communion Offerings, and other voluntary contributions.

There is a Methodist, and a small Baptist Meeting-house, at Rouen.

4. * * St. Omer.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

Church.—An old convent chapel in the Rue du Bon Pasteur.

Minister.—The Rev. JONATHAN WILKINSON, M.A. of St. John's College, Cambridge ; ordained Deacon, 1818 ; Priest, 1821 ; appointed 1836. He receives pupils. Address, Enclos St. Bertin.

Times of Service.—Sunday morning, 11 ; evening, 3. Holydays, morning service at 11, with a sermon on Christmas-day and Ascension-day. On Wednesdays and Fridays during Lent, and on every day in Passion week, morning service at 11, with a sermon on Ash Wednesday and Good Friday.

The Holy Communion.—The first Sunday in every month, Christmas-day, Good Friday, Easter-day, and Whit-Sunday.

Church Accommodation.—Upwards of 300 ; two benches free. Rent of

sittings on a graduated scale, diminishing according to the number taken, and commencing with 7 francs per quarter, for a single sitting, with an entrance fee of 2 francs on first becoming a subscriber. There is a box at the door, to receive the voluntary contributions of new subscribers. Applications for sittings may be made to Robert Peter Smith, Esq., Rue de Lille; or George Argles, Esq., R.N., Rue de Dunkerque; or else to the Minister.

Resident English Population.—At present about 400; sometimes between 500 and 600; chiefly gentry: many of them Roman Catholics. Average congregation, from 200 to 250; average number of communicants, from 10 to 20 on ordinary Communion-days, and from 30 to 50 on Festivals and on Good Friday. St. Omer being on the high road from Calais to Belgium and Germany, a great number of travellers pass through in the summer season, but few of them make any stay in the town.

. A congregation of the British Episcopal Church was established here shortly after the ratification of the peace between England and France. The chapel, which is held on lease, and vested in trustees for the exclusive use of the English congregation, has been decorated by the English residents at a great expense, and is thought to have been re-consecrated by the Right Rev. Bishop Luscombe. The services are conducted in strict conformity with the rubric, and a choir has been formed by ladies and gentlemen of the congregation, a scientific gentleman giving his gratuitous services as organist. Burials are performed in the town cemetery, according to the rites of the English Church. Marriages are only solemnized after previous civil marriage at the Hôtel de Ville. A register of baptisms and burials is kept.

The rite of Confirmation is administered triennially by the Right Rev. Bishop Luscombe; the number of candidates is from 30 to 40 each time.

The expenses of the church, including the Minister's stipend, are defrayed from the money received for sittings. The appointment of the Minister rests with the congregation, and is permanent, contingently upon the continuance of the Episcopal licence.

There are hardly any English poor settled in St. Omer, but many passing through the town apply for relief; the Communion Alms are applied to their necessities, and to pious purposes connected with the Church.

A collection amounting to 5*l.* was made here in 1844, in aid of the funds of the Society for the Propagation of the Gospel.

Among the ladies' schools in St. Omer, that of Mrs. Butler is specially recommended by the Minister, on account of the strict attention paid to the religious instruction of the pupils.

5. * St. Servan.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

Church.—A building formerly used as a Roman Catholic chapel, Rue Duperré.

Minister.—The Rev. SAMUEL SYMONDS, M.A. of Clare Hall, Cambridge, Rector of Philleigh, Cornwall ; appointed to St. Servan, 1842. He resides in the "*Place*," near the chapel.

Times of Service.—Sunday morning, 11 ; evening, from the first Sunday in May to the last Sunday in September, 6 ; from the first Sunday in October to the last Sunday in April, 3. Christmas-day, New Year's-day, Ash Wednesday, Good Friday, and Ascension-day, morning, 11. On Thursday, at 11, morning prayers during the summer months, with a lecture during Lent. Daily prayers during Passion week.

The Holy Communion.—Twice at Christmas, once between Christmas and Easter, twice at Easter, twice at Whitsuntide, and every six weeks between Trinity Sunday and Christmas.

Church Accommodation.—350 ; six benches in the gallery free. Rent of sittings—for residents : a single sitting, 6 francs ; two sittings, 10 francs ; three, 12½ francs ; four, 14½ francs ; five, 16 francs ; and a whole bench, 17 francs per quarter, paid in advance ;—for strangers, 10 francs the sitting, for the season. For information apply to the Minister ; or to W. Wells, Esq., the Treasurer ; or at Mons. Dière's Library.

Resident English Population.—About 400, chiefly gentry ; about 100 visitors between June and September. Average congregation, 300 ; average number of communicants, 80.

* * The chapel has been appropriated exclusively to the English Church service ever since the year 1824, when the first English congregation was formed at St. Servan ; it is private property, and occupied under a lease from the proprietor to the Minister and two trustees, from term to term, with a perpetual right of renewal. Marriages are solemnized, both at the chapel and in private houses, after previous civil marriage before the Maire of the town. Interments take place in a portion of the Roman Catholic cemetery, which has been appropriated to the English ; the service being partly read in the chapel, according to the rubric. The sacrament of Baptism is administered in the public congregation, the chapel being provided with a proper font. The ordinance of Confirmation has been administered once, by the Right. Rev. Bishop Luscombe, who is expected to confirm again this year, the number of candidates being about 80. A register is kept of baptisms, marriages, and burials.

The Church is supported entirely by the rental of the sittings. The appointment, which is permanent, rests with the congregation.

There are no settled English poor ; but distressed British subjects

frequently pass through on their way to England, and are relieved by the Minister from the Communion Alms, a preference being given to Protestants.

A sum of 7*l.* 10*s.* was remitted from this congregation in 1844, to the Society for the Propagation of the Gospel.

The schools in this place, kept, some by Protestants, and others by Roman Catholics, are all open to the English Chaplain, for the instruction and religious superintendence of the children of his congregation, who are all taught the Catechism, and regularly attend the English service.

6. *** *Mabre.*

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—Rue d'Orléans ; consecrated, fifteen years ago, by the Right Rev. Bishop Luscombe.

Minister.—The Rev. GEORGE MOSS JUKES, B.A.; appointed 1823.

Times of Service.—Sunday morning, 12 ; evening, half-past 3. On Christmas-day, Ash Wednesday, daily in Passion-week, and on Ascension-day, morning service at 12.

The Holy Communion.—Christmas-day, Easter-day, Trinity Sunday, and the nearest Sunday to Michaelmas-day.

Church Accommodation.—500 ; a large gallery entirely free. Rent of larger pews, 4*l.*; smaller, 2*l.* per annum. A collection is made at the church-door on Sundays, in aid of the pew-rents.

Resident English Population.—About 300, chiefly engaged in trade. During three or four months in the summer it is increased by visitors. Average congregation, 140 in the winter, 200 in summer ; average number of communicants, from 50 to 70.

* * * The church is private property, and used also by the French Protestants, who occupy it at 10 o'clock on Sunday morning. A separate church-yard is appropriated to the Protestants, both French and English, in which members of the English Church are interred according to her rites. Marriage is solemnized in the Church, after civil marriage before the Maire of the town. A register of baptisms, marriages, and burials, is kept by the Minister.

Two Confirmations have been held here by the Right Rev. Bishop Luscombe, in 1825 and in 1829 ; the number of candidates was 20 on the first, and 32 on the last occasion. The children of the English poor are instructed in the Catechism, and in reading and spelling, by the Chaplain, in a Sunday-school, which counts on an average 25 scholars, and is supported by a small annual subscription.

An allowance is made by the English government towards the support of the Minister ; and the remaining portion of his stipend is defrayed

from the pew-rents. The other expenses of the Church are paid out of the same fund. The Minister is appointed by the Crown, and holds his office during pleasure.

There are few English poor ; none absolutely dependant. They are relieved from the Communion Alms, and from a subscription fund raised for that purpose among the wealthier residents.

7. * *Dunkerque.*

UNDER THE LICENCE OF BISHOP LUSCOMBE.

Church.—The old chapel of the Convent of the Sœurs Blanches, Rue des Sœurs Blanches.

Minister.—The Rev. RAWLIN MALLOCK, B.C.L., Cantab.; stationed at Dunkerque since 1841. Address, 20, Rue St. Sébastien.

Times of Service.—Sunday morning, 11; evening, 6 from April to December,—half-past 3 from December to April. Christmas-day and Good Friday, two services ; other Holydays, one full service at 11. Morning prayer at half-past 11 every Wednesday, on Fridays before the administration of the Holy Communion, daily during Passion-week, and on Easter Monday and Tuesday.

The Holy Communion.—Six times in the year.

Church Accommodation.—200. Rent for one or two sittings, 24 francs per annum each ; if more than two are taken by the same party, 20 francs. Reductions are made by the Minister, according to the circumstances of the applicants. Persons belonging to the humbler classes are admitted free of expense. All applications must be made to the Minister.

Resident English Population.—About 300, chiefly gentry : some engaged in trade. An addition of from 20 to 30 families during the season, from June to October. Average congregation, 130 to 150 ; average number of communicants, 40 to 50.

* * * Previously to the formation of a regular congregation by the present Minister in the year 1841, the English service had been performed at Dunkerque ever since the year 1818, in various localities, and under various arrangements. The chapel is held by the Rev. R. Mallock on a six years' lease from the year 1841 ; it was fitted up by himself at an expense of 1200 francs, and is managed by him on the same footing as a proprietary chapel in England. There is an English burial-ground : the burial service is read partly in the chamber of the deceased, and finished at the grave. A register of baptisms, marriages, and burials, is kept by the Minister.

A Confirmation was held here by the Right Reverend Bishop Luscombe in 1843, when 26 young persons were confirmed.

There are but few English poor ; they are relieved from the Communion Alms.

8. ** Caen.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—An old convent chapel in the Rue de Geole.

Minister.—The Rev. NATHANIEL WILLIAM HALLWARD, M.A., Worcester College, Oxon ; appointed 1842. Address, 1, Rue de l'Église St. Julien.

Times of Service.—Sunday morning, a quarter past 1 ; evening, during the summer months, half-past 6. Christmas-day, Good Friday, and Ascension-day, a quarter past 1 ; Saints'-days, and every Wednesday in Lent, 11.

The Holy Communion.—On the octaves of the great Festivals, and six or seven times in the course of the year.

Church Accommodation.—No return.

Resident English Population.—Usually from 200 to 300. Average congregation, 200 ; average number of communicants, from 40 to 50.

* * * The Church in which the English service is performed at Caen, belongs to the French Protestants, who have their service at 11 o'clock. The sum of 300 francs is paid by the English to the Consistoire for the use of it, including the right of burial in the Protestant cemetery. The English congregation was formed shortly after the peace. A register of baptisms, marriages, and burials is kept.

Eighteen years ago the rite of Confirmation was administered here by the Right Rev. Bishop Luscombe : the Minister expresses himself very anxious to have another Confirmation, if possible.

The Church is supported entirely by quarterly subscriptions from the English residents. The Minister is nominated by the congregation, and, after a reference to the Bishop of London, appointed by the Secretary of State for Foreign Affairs ; the office is held during pleasure.

There is but a small number of English poor ; they are supported by a collection, made every week during Divine service, which is administered by the Chapel Wardens. The Communion Alms are appropriated at the discretion of the Minister.

A collection amounting to 6*l.* 0*s.* 4*d.* was made here in 1844, in aid of the funds of the Society for the Propagation of the Gospel.

Caen is a favourite place of resort for families desirous of obtaining education, especially for girls, at a moderate expense. The Minister speaks in high terms of two boarding schools, kept by English ladies, members of his congregation, in which the religious instruction of the pupils is carefully attended to, and which are superintended by himself. The *Collège Royal* is frequented by English boys ; and the English Minister has an allowance of 300 francs per annum from the French government, for acting as Chaplain to that portion of the scholars. This allowance is very liberally continued, although the number of English boys attending the College at present does not exceed two.

Some of the children of the English poor attend the Sunday school of the French Protestants ; and members of the English Church may assist in it as teachers, if so disposed. The Wesleyan Methodists have also a chapel at Caen.

9. Calais.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—Rue des Prêtres ; consecrated in 1827 by the Right Rev. Bishop Luscombe.

Minister.—The Rev. THOMAS CLARK, B.A., Oxon.

Times of Service.—Sunday morning, 11 ; evening, 3. Morning service at 11 on the Festivals and Saints'-days. During Lent there is Morning service every Wednesday and Friday, and every day during Passion-week.

The Holy Communion.—The first Sunday in every month, and Festivals.

Church Accommodation.—250 ; free seats, 20. Rent of sittings, 4s. per quarter.

Resident English Population.—About fifty families, chiefly gentry. Average congregation, 250 ; average number of communicants, 40.

* * The Church, which has been exclusively appropriated to the English Church Service ever since the year 1827, is vested in Trustees ; the funds for its support are raised by pew-rents. The English government contributes an allowance towards the Minister's stipend. The appointment of the Minister rests with the Foreign Office. Marriages are solemnized ; but to render the marriage legally valid, it must have been previously contracted at the Hôtel de Ville, according to the civil law of France. A register of baptisms, marriages, and burials, is kept by the Minister.

The rite of Confirmation has been administered triennially by the Right Rev. Bishop Luscombe. The number of candidates at the last Confirmation was 40.

The sum of 7*l.* was remitted from this congregation, in 1844, to the Society for the Propagation of the Gospel.

Besides the population before mentioned, there is in the *Basse Ville* a population of English workmen, engaged in the lace trade, amounting, with their families, to about 4000, for whom there is no provision whatever, of either church, clergyman, or church-school. Most of them live in a state of total neglect of religion ; some few attend the Wesleyan chapel in the Basse Ville, which is capable of holding about 250. The Rev. Thomas Clark expresses himself most anxious, that this GRIEVOUS CASE OF SPIRITUAL DESTITUTION OF A LARGE BODY OF ENGLISH WORKMEN should be made known at home.

10. ** *Lyons.*

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—La Chapelle Évangélique, Rue de l'Arbre Sec, No. 36.

Minister.—The Rev. JOHN THOMAS MAC DERMOTT, B.A., of Trinity College, Dublin. Appointed, 1843. Address, Rue des Missionnaires, No. 14, Croix Rousse.

Times of Service.—Sunday, one Service only, at 3 p.m. The same on Christmas-day and Good-Friday.

The Holy Communion.—Christmas-day, Easter-day, Whit-Sunday, and about five times in the year on the last Sunday of the month.

Church Accommodation.—Seven hundred. All free.

Resident English Population.—About 250 ; chiefly steam-boat engineers and some merchants. Average congregation from 12 to 30 ; average number of communicants, 7. There are many English travellers passing through in the summer, but they make no stay at Lyons. There are small knots of English families in the neighbourhood of Lyons, at Rive de Gier, St. Chamond, and St. Étienne, who have expressed a desire to be visited by the Minister.

** The English residents in Lyons were totally unprovided with the means of grace, until the present Minister commenced his labours in the year 1843. The occupation in which the greater portion of them are engaged, and the prevalence of Sunday trading, prove great obstacles to the establishment of regular religious habits among them ; and the want of a Church of their own reduces their opportunities of worship to one service on Sundays, the chapel being occupied by the native Protestants during the greater part of the day. The Minister is supported mainly by an annual grant from the Colonial Church Society, made contingent upon a subscription of at least 30*l.* being raised among the residents. The appointment rests with, and is held during the pleasure of, the Society.

Marriages are solemnized, after civil contract, before the municipal authorities. Burials take place in the portion of ground set apart for Protestants, and are conducted according to the rites of our Church. A record of baptisms, marriages, and burials, is kept in the register of the chapel.

There are few resident English poor ; but many calls upon the Minister by travellers in distress. They are relieved from the Communion Alms, and from the produce of a collection made every Sunday. But these two sources are not adequate, and the Minister is anxious that rich English travellers should have their attention drawn to the want of a more copious relief fund.

Another point on which the Minister is still more anxious, is the want of schools for the English children ; at present most of them attend

Roman Catholic schools, to the great detriment of their religious education. The Minister hopes to succeed in collecting some of them in a Sunday-school, but a regular day-school is a great desideratum, which it is feared can be attained only by means of an endowment.

11. St. Germain-en-Laye.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

Church.—A large room in a private house.

Minister.—The Rev. THOMAS HALE, D.D., Oxon. Appointed, 1844. Resides at Paris, 17, Rue des Vignes.

Times of Service.—Sunday morning, half-past 11 ; Christmas-day and Good-Friday, same hour.

The Holy Communion.—Christmas-day, Easter-day, Trinity Sunday, and the 12th Sunday after Trinity.

Church Accommodation.—A gallery, holding thirty, is free. Admission to the rented seats for strangers, one franc.

Resident English Population.—Upwards of 200 ; chiefly gentry. Average congregation, 100 ; average number of communicants, 16. There is a considerable influx of visitors in the six summer months.

* * The existence of an English service here dates back to the year 1830, when a subscription was entered into by the residents for fitting up the room which is still used for that purpose. It was originally held on lease, but the lease having expired, it is now held from year to year, at a rent of 240 francs per annum.

Interments take place in a part of the cemetery specially appropriated for the purpose ; the service being read partly at the house of the deceased, and partly at the grave. No register is kept ; deaths are notified to the French authorities, baptisms to Bishop Luscombe. No marriages are solemnized.

The church is supported by the rent of the sittings ; the appointment of the Minister, who has no fixed stipend, rests with the congregation, and is held during pleasure.

12. * Abranches.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

Church.—The Service is performed in an unconsecrated room in an old monastery, which since the Revolution has been used as a barrack, but is now unoccupied.

Minister.—The Rev. WILLIAM HICKEY, B.A. Cantab., and M.A. of Trinity College, Dublin ; appointed 1841.

Times of Service.—Sunday morning, 11 ; evening, 3. Morning service at 11 on Ash Wednesday, and on every day in Passion week, with a sermon on Good Friday.

The Holy Communion.—The first Sunday in every month, and the great Festivals.

Church Accommodation.—220; free seats, 20. Rent of sittings : 6 francs per quarter for single sittings ; 18 francs for a family bench, capable of holding five or six persons.

Resident English Population.—About forty families, chiefly gentry. Average congregation : 180 in the morning ; 100 in the afternoon. Average number of communicants, 45.

* * The first establishment of an English Church congregation at Avranches, appears to have taken place in 1828. The room in which Divine service is performed, was appropriated some years ago by the town authorities for the exclusive use of the English Church. It was properly fitted up by the Minister and congregation during the chaplaincy of the Rev. J. G. MADDISON. A portion of the town cemetery is set apart for the English inhabitants, and in this burials are performed according to the rites of the English Church. A register is kept of baptisms and burials ; no marriages are solemnized.

The funds for the support of the Minister, and other expenses, are raised by the rent of the sittings. A Committee of Management is chosen annually, by ballot, with whom the appointment of the Minister rests.

There are no English poor settled in the place ; the Communion Alms are appropriated to strangers in distress, and other casual objects of charity.

The present Minister has established weekly Scriptural and Catechetical Lectures in the Church, for the instruction of the children of the congregation.

13. Tours.

The Resident English Population at Tours amounts to between 300 and 400, chiefly of the higher and middling classes ; to which may be added about 100 visitors during the season, which commences in October and ends in May. Some of the residents are Roman Catholics.

The English Service has been performed at Tours ever since the year 1815, in the Church of the French Protestants, in the town ; and, in 1839, a second congregation was formed in a Church exclusively appropriated to the English service, outside the town gates.

Marriages may be solemnized at either Church after civil contract before the municipal authorities.

Interments take place according to the English rite, in the Protestant burial-ground.

Registers of births, marriages, and deaths are kept by the ministers of both churches.

English Poor.—None resident ; occasionally a distressed English traveller applies for relief.

I.

* THE CHURCH WITHIN THE TOWN.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

Church.—An old Roman Catholic church, Rue de la Préfecture.

Minister.—The Rev. EDWARD BILEY, M.A. of Clare Hall, Cantab. Appointed, 1840. Address, Beau Séjour, St. Symphorien.

Times of Service.—Sunday morning, 12 in summer, and half-past 11 in winter ; evening, half-past 6 throughout the year. Also on Christmas-day, the Circumcision, Good-Friday, and Ascension-day ; on one or two days of the week during Lent, and daily in Passion-week.

The Holy Communion.—The first Sunday in every month, and the great Festivals.

Church Accommodation.—Two hundred and seventy ; nominally all rented, but poor persons are freely admitted and provided with sittings. Rent of sittings on a graduated scale, diminishing according to the number taken, and commencing with 4 francs per month, 9 francs per quarter, 15 francs per half-year, and 25 francs per annum, for a single sitting.

Attendance.—The congregation is very fluctuating ; the number of communicants from twenty-five to thirty in summer, and from thirty-five to forty in winter.

* * The establishment of this congregation dates from the year 1815 ; the church in which the service is performed, was formerly rented by the English and the Reformed French congregation jointly ; in 1844 it was purchased for the latter, to which the English congregation now pays rent for the use of it.

The church is supported by the seat-rents ; the finances are administered by a church committee, with whom the appointment of the Minister rests.

II.

THE CHURCH WITHOUT THE TOWN.

WITHOUT EPISCOPAL LICENCE.

Church.—A small Chapel at the bottom of the Tranchée, close to, but outside, the gate of the town.

Minister.—The Rev. GEORGE GARRICK, B.A., of University College, Oxon ; stationed here since 1844. Address, La Bagatelle, St. Symphorien.

Times of Service.—Sunday morning, half-past 11 ; evening, half-past 3. Good-Friday and Christmas day, same hours. Morning service at 11, on Wednesdays and Fridays in Lent, and daily in Passion-week.

The Holy Communion.—The first Sunday in every month, also Christmas-day, Good-Friday, Easter-day, and Whit-Sunday.

Church Accommodation.—100 ; of which about one-half are unappropriated. The scale of seat-rents is the same as that of the Church within the town. A plate is held at the door after service for the voluntary contributions of strangers. Information respecting the Church may be obtained of the portress, who lives next door to the Chapel.

Attendance.—Average congregation, 40 ; average number of communicants 15 to 20.

. This Chapel was built by subscription, in 1839. It is now the private property of a French lady, of whom the minister rents it for an annual sum of 500 francs. It contains a font, and the sacrament of baptism is ministered in the public congregation.

The management of the Chapel is entirely in the hands of the minister, who is quite independent of his congregation, and conducts its affairs upon the footing of a proprietary Chapel. The income, which arises from the seat-rents, is barely sufficient to cover the rent paid for the Chapel, and other expenses.

The Communion Alms are distributed in charitable relief, chiefly to the French poor.

14. Pau.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—Rue des Cordeliers.

Minister.—The Rev. E. HEDGES.

Times of Services.—Sunday morning, 11 ; evening, uncertain.

Church Accommodation.—From 500 to 600. A certain number of sittings are free.

Resident English Population.—There is a considerable number of English residents, especially during the season.

. The church was built chiefly at the expense of the Duchess of Gordon ; it is used also by the French Protestants. The minister made in 1844 a collection, amounting to 10*l.*, in aid of the funds of the Colonial Church Society.

15. * Harfleur.

WITHOUT EPISCOPAL LICENCE.

Church.—A private room, Rue Badeloge.

Minister.—The Rev. WILLIAM GORE, of Trinity College, Dublin ; stationed here since 1844.

Times of Service.—Sunday morning, 11 ; evening, 3.

The Holy Communion.—Has not yet been administered.

Church Accommodation.—80.

Resident English Population.—Chiefly railway people, and some sailors in summer. Average congregation, 40, besides children.

. The Rev. W. Gore states, that having been engaged for five years in attending the English hospital at Havre, without any remunera-

tion, he was induced last year, by the American Church-Extension Society, to extend his operations as far as Harfleur. The rent of the room is paid by the railroad contractors, and the American Society has made a grant to the Minister for the first year; the latter, however, will probably be discontinued, on account of the low state of the society's funds. A Sunday-school is taught by the Minister, with the assistance of some adult members of the congregation. The Minister has also been engaged in distributing Bibles and tracts among the French population. He continues to visit the hospital at Havre twice a week, and expresses himself most anxious not to abandon the post which he has begun to occupy at Harfleur; but this must depend on his meeting with support from some quarter or other.

16. Versailles.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

There is an English population of about 200, and a regular congregation. No return has been made.

17. ** Dieppe.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

Church.—The old Carmelite Convent chapel.

Minister.—The Rev. W. G. PARMINTER; appointed 1840. Address: Faubourg de la Barre.

Times of Service.—Sunday morning, 1 P.M.; evening, from Easter-day to the last Sunday in October, 7. On all Holy-days, on Wednesdays and Fridays, and on every day in Passion-week, morning, 1 P.M.; with a special service on the Fridays preceding the administration of the Holy Communion.

The Holy Communion.—The first Sunday in every month, Christmas, the Circumcision, Good-Friday, Easter-day, Ascension-day, Whit-Sunday, and Trinity Sunday.

Church Accommodation.—240; seats are appropriated to subscribers. A collection in aid of the Church funds is made at the door every Sunday. Applications for seats to be made on Thursdays to the treasurer, at his residence, 6, Faubourg de la Barre, or at the vestry, after morning service.

Resident English Population.—One hundred on an average, chiefly of the middle classes. In this number are included Roman Catholics, Socinians, and other dissenters. During the three months of the season, the number of residents is between 300 and 400. Average congregation in winter 50, in summer 200. The number of communicants varies from 10 to 50.

** A regular English church-service was commenced at Dieppe, by the Rev. J. BEAVER, B.D., in 1825. The Carmelite Convent Chapel

was granted, about the year 1830, for the joint use of the French Protestants and of the English Church. It contains a proper font, in which the sacrament of Baptism is ministered during the public service. The rite of Confirmation has been once administered by the Right Rev. Bishop Luscombe, the number of candidates being 10. Marriages are solemnized in the Church, after civil contract, before the Maire. Burials take place in the town-cemetery, the service being read partly in the Church and partly at the grave. A register of baptisms, marriages, and burials, is kept by the minister. The Church is entirely supported by voluntary subscriptions and the collection at the door. Books are kept by the treasurer and trustees, for receiving the donations of persons desirous of contributing to its maintenance. The appointment of the minister rests with the congregation, and is permanent during good behaviour.

There are no resident poor. The distribution of the Communion Alms rests with the minister.

There are no schools ; but the minister teaches the Church Catechism, and gives religious instruction generally, at his own house.

18. Dinan.

UNDER THE LICENCE OF BISHOP LUSCOMBE.

There is an English population of about 150 ; and an English Clergyman performs the service. No return.

19. Pont-Audemer.

WITHOUT EPISCOPAL LICENCE.

Church.—The apartment belonging to the French Protestants, 45, Rue de Bernay.

Minister.—The Rev. A. DOUGLASS, B.A. of Trinity Coll. Dublin. Officiating here since December, 1844. Address, 5, Place Maubert.

* * The arrangements for an English service in this place are as yet in their infancy. In the account of the proceedings taken, in December 1844, for its establishment, it is stated, that “the families of a number of English Protestant workmen, employed in various manufactories, have been for fifteen years past without spiritual guide or assistance,” that in consequence of this, “many have joined the communion of the Church of Rome, and the remainder have become indifferent to any religious observances.” No less than forty families are stated to have embraced Romanism within the last six years, “on account,” as they express themselves, “of there being no clergyman of the Church of England to attend, no church to go to, and the [Roman] Catholic being better than no religion at all.”

The English population consisted at that time of some hundreds, and a

very considerable increase was expected to take place in the spring, a number of Staffordshire men having been engaged, to be employed in iron-works lately erected.

To apply a remedy to this state of things, it was resolved, at a meeting of the most influential manufacturers, "to procure an English Clergyman of the Established Church to be resident there for the performance of Divine service, and the organization of schools for English Protestant children ;" and a Committee was formed for the purpose of obtaining subscribers for the support of a clergyman and other necessary Church and school expences. The Rev. A. Douglass having tendered his services, was requested to take the necessary steps for the celebration of Divine service. The offer of the locality used by the French Protestant catechist was accepted, until the erection of a regular church, which is in contemplation. Subscriptions in aid of the funds are received by Messrs. Barnetts, Hoare, and Co., Lombard-street.

Interments take place in a part of the cemetery belonging to the parish of St. Germain. A register of baptisms and burials is kept by the Minister. No marriages are solemnized ; the parties, if both English, repair to Paris.

Daily and Sunday schools for the children of the labourers, and morning and evening schools for the benefit of the men engaged in the works, have been established under the management of the clergyman and his sister, who, in the absence of any master or mistress, teach the schools themselves. The labourers pay according to their means towards the support of the schools.

20. Vienne.

In this place there are about thirty mechanics employed in the forges and foundry of Messrs. Frèrejean. They are all dissenters ; but are visited every other Wednesday, since April 9th, 1845, by the Rev. J. THOMAS MAC DERMOTT, the Minister of Lyons, who purposes continuing his visits to the close of the autumn, giving an evening service, at 8 o'clock, at the house of M. Onious, himself a dissenter, in the Faubourg du Pont Évêque, to a small congregation of ten or twelve persons. The Colonial Church Society makes a grant of 5*l.* per annum for this service. There are no schools for the children of the English.

Many English travellers visit Vienne during the summer, on account of its antiquities ; but none of them make any stay in the town.

21. Nîmes.

WITHOUT EPISCOPAL LICENCE.

There is an English congregation here, generally, during the winter season.

22. Coutances.

There are some English residents here, and the English Church service is occasionally performed, but no permanent arrangements appear ever to have been made.

23. St. Malo.

There is a small English population here ; but no church. The English service was performed by the present Minister of St. Servan, the Rev. SAMUEL SYMONDS, in his own house, from November 1837, to September 1842 ; it has not been resumed since his departure.

24. Amiens.

THERE was formerly an English population of about 200 persons in this place ; and the late Rev. Dr. WILKINSON, Rector of All Saints, who was resident here for many years, used to give them a service on Sundays, and perform other ministerial acts ; but no regular and permanent arrangements having been made, the English residents were after his death left without a Minister. A layman, who used the Church service in his own family, then opened his house to those who chose to attend his domestic worship, and acted as lay-reader and visitor. Subsequently a French Protestant church being opened at Amiens, the greater part of the remaining English residents joined it. Their number is now reduced to sixty or seventy, chiefly workmen employed in a flax-spinning factory. There is, however, an influx of visitors during the summer months, which, in consequence of the new railroad from Boulogne to Paris, is likely to increase. An English clergyman would find a ready welcome here ; and the use of the French Protestant church would be granted him without any charge.

25. Bordeaux.

THERE is an English resident population of about 200 ; and a new handsome Chapel, in which the English Church service was performed in 1844 by two resident clergymen. No return has been made.

26. Monfleur.

WITHOUT EPISCOPAL LICENCE.

Minister.—The Rev. JOHN WALDRON.

Resident English Population.—About 150. No return has been made.

27. Chantilly.

A Church congregation had been formed here, and a minister appointed, by the aid of a grant from the Colonial Church Society. But the chaplaincy was subsequently abandoned, in consequence of the dispersion of the congregation.

28. Lannion.

There is a small English population here ; and an English Clergyman performed Divine service during the years 1843 and 1844 ; but he has left for England, and no one appears to have taken his place.

29. Lille.

There is an English population of about 600 in Lille and the immediate vicinity. A lay reader and catechist is employed by the Colonial Church Society, who conducts the Sunday services and a weekly lecture, and has a Sunday-school, which is attended by forty or fifty English children.

30. Blois.

There are a few English residents ; but there is no English Clergyman at present.

31. Rouen & Havre Railway.

A Society, under the name of the "English National School Society in France," has been formed in connexion with the "National Society" in London, under the patronage of the Royal Families of France and England, of the Archbishop of Canterbury and the Bishop of London, and under the presidency of Bishop Luscombe, for the purpose of making provision for the English and Irish labourers on this railway, of whom there are at present upwards of 3000. Four national daily schools, in which more than 600 children were taught during the year 1844, have been established on the works near the towns of ROUEN, MALAUNAY, BARENTIN, and BOLBEC. From a statement put forth by the committee, it appears, that their present funds are insufficient for carrying on the existing schools, while they are continually urged by the workmen themselves to extend their operations to other localities. Information on the subject may be obtained in London from Mr. W. H. Johnson, 4, Crescent, New Bridge-street, Blackfriars. Subscriptions are received also by Messrs. Drummond, London ; by Messrs. Lafitte and Blount, Bankers, and at the office of the Episcopal Church, Rue d'Aguesseau, Paris ; and by T. Brassey, Esq., Rouen.

II. Belgium.

THE law of Belgium provides an allowance to be made by the State to the duly authorized ministers of Protestant congregations settled in the Belgian territory. The amount of this allowance is 2000 francs per annum when the service is performed regularly ; less when it is performed only during part of the year. No clergyman is allowed to officiate without the sanction of the Minister of Justice, to whose department the regulation of all matters of public worship belongs ; and he usually, though not invariably, requires the clergyman to be furnished with the Licence of the Bishop of London, which being withdrawn, the allowance from the Belgian Government would cease, and probably the clergyman be prohibited from officiating.

No information has been obtained as regards either the law of marriage or the system of registration established in Belgium ; they are probably the same as in France. Burials appear to take place in burial-grounds expressly set apart, either for the English without distinction of creed, or else for Protestants of all nations.

The English population in Belgium may be estimated at between 4000 and 5000. The principal places where there are English residents, are the following :—

- | | |
|--------------|-------------|
| 1. Brussels. | 6. Ghent. |
| 2. Bruges. | 7. Malines. |
| 3. Antwerp. | 8. Tournay. |
| 4. Ostende. | 9. Liège. |
| 5. Spa. | |

1. Bruxelles. (Brussels.)

UNDER THE LICENCE OF THE BISHOP OF LONDON.

I.

THE CHAPELLE ROYALE.

Minister.—The Rev. E. JENKINS.

II.

THE ENGLISH CHAPEL.

Minister.—The Rev. Wm. DRURY, M.A.

Congregation.—About 200.

Resident English Population.—Before the Revolution, the English population at Brussels amounted to between 2000 and 3000 ; it has greatly

diminished since. Both the Chapels are supported by annual grants of 2000 francs each from the Belgian Government, increased by pew-rents. No return has been made from either of them. A collection in aid of the Colonial Church Society was made here in 1844, amounting to 9*l.* 12*s.*

2. ** Bruges.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The old chapel of the Convent of the Sœurs Térésiennes, in Ezel-street.

Minister.—The Rev. ROBERT CLIFTON, M.A., Oxon ; appointed 1840. Address, 7, Rue Espagnole. He receives four pupils.

Times of Service.—Sunday morning, 11 ; evening, 3. Morning service, with a sermon, on Ash Wednesday, Good Friday, and Ascension-day. Morning prayers on Wednesdays and Fridays in Lent, daily in Passion week, and on the Mondays and Tuesdays in Easter and Whitsun week.

The Holy Communion.—The first Sunday in every month, Christmas-day, Good-Friday, Easter-day, Whit-Sunday.

Church Accommodation.—220 ; free seats, 20. Rent of sittings, 12 francs per annum. Servants are accommodated gratuitously.

Resident English Population.—700, chiefly gentry ; many of them Roman Catholics. Average congregation, 150. Average number of communicants : 40 at the monthly Communion, and 60 on the great festivals.

** An English Church congregation was established here about the year 1817. The Church was formerly used as a military chapel by the Dutch garrison ; since the revolution in 1830, it has been rented of the Belgian government by the English congregation, for their exclusive use. A portion of the town cemetery is set apart for the English, without distinction of their religious belief ; and in this members of the Church are interred according to the office in the Book of Common Prayer. A register of baptisms and burials has been kept since 1840 ; no marriages are solemnized.

The funds for defraying the expenses of the Church are raised by the rent of the sittings. The Minister has a fixed stipend of 2000 francs from the Belgian government, with an addition from the Church fund. The appointment of the Minister rests with the congregation, subject to the approbation of the Secretary of State for Foreign Affairs.

There are scarcely any poor : they are provided for from the produce of the weekly offertory collection.

The children of the congregation are catechized every Sunday morning an hour before service. The Minister states it as a matter of deep regret, that the rite of Confirmation cannot be obtained, there being many young people ready and anxious for it.

3. Anvers. (Antwerp.)

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Resident English Population.—About 300. Average congregation, 100. Many of these are Scotch Presbyterians and Dissenters.

* * Besides the allowance from the Belgian Government, the English Government grants the sum of 50*l.* towards the stipend of the Chaplain, which is further increased by subscriptions from the congregation. No return.

A collection amounting to 4*l.* 0*s.* 10*d.* was made in 1844, for the Society for the Propagation of the Gospel.

4. Ostende.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

The English population amounts to from 150 to 200. There is a regular Church congregation established. The Chaplain has an annual grant of 2000 francs from the Belgian government, with an addition from pews and Easter-offerings. No return has been made.

5. Spa.

WITHOUT EPISCOPAL LICENCE.

Church.—The service is performed in the old Vauxhall, Rue du Vauxhall.

Minister.—The Rev. J. W. JENKINS, of St. Bees' College. Appointed, 1844.

Times of Service.—Sunday morning, 11 ; evening, 3. Hitherto the service has only been performed during the season, the chaplain generally leaving about the middle of October, and returning about the middle of May.

The Holy Communion.—The first Sunday of the month.

Church Accommodation.—About 300 ; subscribers have seats assigned to them ; non-subscribers pay one franc admission at the door. The subscription book lies at the two libraries.

Resident English Population.—Two physicians with their families, three or four families of gentry, and a few English grooms in the service of foreigners, constitute the whole of the resident English population. There is a great influx of visitors during the season, amounting, in 1844, to about 1000. The average congregation, during the height of the season, is between 150 and 200 ; the number of communicants fluctuates greatly.

* * There has been an English service established in Spa since the year 1820. There is a Protestant burial-ground, in which interments take place according to the rite of the English Church. No register is kept.

The Belgian Government grants 1200 francs annually towards the support of the English service, in addition to which the Minister receives the amount of the subscriptions, and the admission money paid at the door. He has all the expenses of the church to defray. The appointment is made by the Belgian Government, with the concurrence of the residents and visitors.

There are no English poor ; the Communion Alms are appropriated to the relief of the poor of Spa.

6. Gand. (Ghent.)

WITHOUT EPISCOPAL LICENCE.

There is a regularly-established English congregation here ; the Belgian government grants 2000 francs annually towards the support of the minister. No return has been made.

7. Malines. (Mechlin.)

There is a considerable English population here, and some time ago there was a resident Clergyman and a Church congregation formed. But there is no one here at present to attend to the spiritual wants of the English residents.

The congregation contributed 2*l.* 2*s.* in 1844, to the funds of the Society for the Propagation of the Gospel.

8. Tournay.

An English Church congregation existed here from 1828 to 1838. In the last-named year the number of English residents being greatly reduced, the English service was given up ; the few that were left, joining the French Protestant Church.

9. Liège. (Lüttich.)

There is a considerable English population here, consisting in a great measure of mechanics employed in factories ; but there is no Church or Clergyman. An attempt was made in 1844 to procure the services of a Chaplain, but it proved a failure. A layman, supported by a private individual in England, has a service in his house, chiefly for the workmen

in a flax-mill and their families, in which he uses the Church prayers. He occasionally performs other religious offices, and with the assistance of his wife, keeps a free Sunday and weekly school for the children of the workmen. The sum of 50*l.* has been offered by an English lady, through the Colonial Church Society, towards the support of a resident minister.

III. Holland.

IN Holland, where the sympathies of the ruling powers are rather with the English Dissenters, the English Church is only tolerated. The congregations of the latter are confined to the two great commercial cities of Rotterdam and Amsterdam, where British factories have long existed, and the Hague, where the attempt to establish the English Church service is of recent date.

The marriage laws of Holland are, since the conquest of the country by Napoleon, the same as those of France. No difficulty is made as to the burial of the English and the performance of the Church service in the Dutch cemeteries.

The English population in Holland does not appear to exceed 600 or 700, distributed in about equal proportions in the following places :—

- | | | |
|---------------|---------------|---------------|
| 1. Rotterdam. | 2. Amsterdam. | 3. The Hague. |
|---------------|---------------|---------------|

1. Rotterdam.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The English church at the east end of Haring Street.

Minister.—The Rev. WILLIAM MARK, B.A.; appointed 1841.

Times of Service.—Sunday morning, half-past 10; evening, 6. Holy-days, the same hour.

The Holy Communion.—On the days for which a proper preface is appointed, and on the second Sunday in every second month.

Church Accommodation.—400. A collection is made on the Sunday for the support of the Church.

Resident English Population.—The resident English population consists chiefly of merchants and traders. Average congregation, 120 to 130; average number of communicants, 30.

* * The English settlement at Rotterdam dates as far back as the year 1587, when an act passed by the States General, for encouraging the introduction of "British woollen stuffs," drew many English to Rot-

terdam. In 1611 these settlers petitioned for a place of worship ; they were refused for a time ; in 1622, however, the Episcopalian congregation, whose Minister was the Rev. — Berkely, had the use of a church, conjointly with the French Protestants of the Reformed communion. It is uncertain what were at that period the arrangements for securing the services of a Minister, or whether there was an uninterrupted succession of clergy ; but in 1699, seventeen heads of families entered into a subscription, for the purpose of securing the permanent services of a Minister. They engaged the Rev. Luke Melbourne, D.D.; and he was succeeded in 1701 by the Rev. William Thorold, D.D., to whose exertions, mainly, the erection of an English church at Rotterdam is owing. The subscription list, dated 1706, is a curious document, from which it appears that the following contributions were obtained :

Her Majesty Queen Anne	£500	0	0
The Archbishops and Bishops	180	9	6
Clergy	62	3	0
Nobility	618	5	0
Gentry	1050	11	10
The University of Oxford	244	14	0
The University of Cambridge	220	6	3
The Church of Durham	10	0	0
From Ireland	40	0	0
From nine regiments of the Army	659	17	2
From the officers and ships of the Navy	376	19	6
The Corporation of Yarmouth	73	10	0
The Corporation of Newcastle	70	0	0
Value of contributions of lead	139	6	3
	£4246	2	6

From the same document it appears that the amount of contracts entered into for building the church, exclusive of the internal fittings, was near 5500l.; so that the total cost probably exceeded the sum of 6000l. The church was consecrated on the 22nd of April, 1708, by Dr. Thorold, by a commission from the Bishop of London. Marriages are performed in it, but only after previous civil marriage at the Stadt-house, according to the law of Holland. Interments take place, in conformity with the rite of the Church of England, in the public cemetery of the city. A register of baptisms, marriages, and burials is kept. Confirmations were held in 1826, by the Right Rev. Bishop Luscombe ; and in 1835, by the Right Rev. the Lord Bishop of London.

The church is supported by subscription from the seat-holders, and by collections made every Sunday ; a corresponding sum being paid from the British Exchequer. The appointment of the Minister, in which the

wishes of the congregation are generally consulted, rests with the Secretary of State for Foreign Affairs. The Rev. W. Mark states, that an official residence for the Minister is a great desideratum, on account not only of the high rents paid at Rotterdam, but of the difficulty of obtaining any house at all in a convenient situation.

The number of English poor is inconsiderable ; cases of distress are relieved from the Communion Alms.

There is a daily free-school for the children of the poor, under the superintendence of the Minister, supported by a fund left by a Mrs. Spicer. The instruction imparted in it, which includes the Church Catechism, is about the same as in similar schools in England. There is also a Sunday-school at half-past 9 in the morning, and at 4 in the evening : the number of scholars is about 15.

There is a congregation of Scotch Presbyterians, and another of English Independents, at Rotterdam, both which are supported by the Dutch government.

2. Amsterdam.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

An English population of about 250. There is a fixed stipend of 80*l.* per annum, granted by Queen Elizabeth, for the Chaplaincy at Amsterdam ; the appointment being vested in the Bishop of London. No return has been made.

3. The Hague.

WITHOUT EPISCOPAL LICENCE.

Church.—A large room hired for the purpose.

Minister.—The Rev. H. S. BERESFORD, M.A. ; appointed 1844.

Resident English Population.—Very small ; about 180 under the pastoral care of the minister. Many of them are governesses and domestic servants in the royal household and in private families. There are some tradespeople and mechanics. Average number of congregation : 70 to 80 in the morning, 30 to 50 in the evening.

* * * The English Church service was established here in May, 1844. It is frequently attended by Dutchmen and other foreigners. A Sunday-school has been formed for the instruction of the English children.

IV. Germany.

THE following is a list of the places in Germany in which English Church congregations have been formed, arranged under the different sovereignties and principalities to which they belong :—

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| <p>A. AUSTRIAN STATES.</p> <ol style="list-style-type: none"> 1. Vienna. 2. Carlsbad. <p>B. PRUSSIAN DOMINIONS.</p> <ol style="list-style-type: none"> 3. Berlin. 4. Aix-la-Chapelle. 5. Coblentz. 6. Bonn. <p>C. KINGDOM OF SAXONY.</p> <ol style="list-style-type: none"> 7. Dresden. <p>D. KINGDOM OF BAVARIA.</p> <ol style="list-style-type: none"> 8. Munich. <p>E. KINGDOM OF WÜRTtemberg.</p> <ol style="list-style-type: none"> 9. Wildbad. | <p>F. GRAND DUCHY OF BADEN.</p> <ol style="list-style-type: none"> 10. Carlsruhe. 11. Mannheim. 12. Heidelberg. 13. Baden Baden. <p>G. GRAND DUCHY OF HESSIA.</p> <ol style="list-style-type: none"> 14. Mayence. <p>H. DUCHY OF NASSAU.</p> <ol style="list-style-type: none"> 15. Wiesbaden. 16. Schwalbach. 17. Schlangenbad. <p>I. LANDGRAVATE OF HESSE HOMBURG.</p> <ol style="list-style-type: none"> 18. Hesse Homburg. <p>K. THE FREE CITIES.</p> <ol style="list-style-type: none"> 19. Frankfort. 20. Hamburg. |
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The English population settled throughout Germany amounts probably to between 3000 and 4000.

A. THE AUSTRIAN STATES.

THE only notice which has been taken by the Austrian Government of the English Church, is the prohibition issued at Carlsbad against the simultaneous establishment of two different congregations, provoked by disputes which took place there some years ago.

1. *Wien.* (*Vienna.*)

There was some time ago a Chaplain to the British Embassy at Vienna. No return has been made.

2. *Carlsbad.*

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—No fixed locality ; sometimes a member of the congregation grants the use of a room ; at other times a room is hired.

Minister.—There is no settled arrangement for securing the services of a Chaplain. The Chevalier de Carro, an eminent physician in Carlsbad, who received his medical education at Edinburgh, and was formerly physician to the British Embassy at Vienna, takes a great interest in getting an English service established during the season. For the season of 1845, the Rev. S. FAULKNER MONTGOMERY, M.A., Cantab., has undertaken the duty, and obtained the licence of the Right Rev. the Lord Bishop of London.

Times of Service.—Sunday morning, 11 ; evening, 3.

The Holy Communion.—Once a month.

Resident English Population.—None ; the place is resorted to only from the middle of May to the middle of September, chiefly by the upper classes. The number of English visitors, exclusively of servants, is generally from 150 to 200.

* * * The expenses of the Church are defrayed by voluntary contributions. There is a Protestant burial-ground, in which members of the English Church are interred agreeably to her rites. Births, baptisms, and burials, are registered in the Roman Catholic Register of the place.

B. PRUSSIA.

As to the position of the English Church in Prussia Proper, where a congregation seems to be established in Berlin, no information has been obtained. In Rhenish Prussia there are three English congregations, the ministers of which require the sanction of the local Government before they are permitted to officiate. From the fact that at Aix-la-Chapelle a grant is made from the town chest towards the support of the English service, and that at Coblenz a chapel has been assigned, it is evident that the establishment of English Church congregations is viewed with a favourable eye, as might indeed be expected from the entire line of policy adopted towards the English Church by the present king of Prussia. In the Rhenish provinces, which during the French occupation were subject to the Code Napoléon, the law as to marriage by civil contract, and registration of births, marriages, and burials by the civil authorities, is the same as in France.

3. Berlin.

WITHOUT EPISCOPAL LICENCE.

There is an English service here ; but no information respecting it has as yet been obtained.

4. * Aix-la-Chapelle. (Aachen.)

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The German Protestant Church, Anna Strasse.

Minister.—The Rev. CHARLES J. CLIFTON, Cantab.; officiating here since 1839. Address, 49, Hohe Strasse.

Times of Service.—Sunday morning, 12; evening, in summer, 6. Also on Christmas-day, Good Friday, and Ascension-day.

The Holy Communion.—The first Sunday in every month, and the great Festivals.

Church Accommodation.—The Church will hold about 1000. All the sittings are free. A collection is made at the door after service.

Resident English Population.—Upwards of 100 of the upper classes; with a great addition of visitors during five months in the summer. Average number of congregation in the winter from 70 to 80; in summer, uncertain; number of communicants at Easter, 45; fluctuating in the summer.

* * * The English service was established at Aix-la-Chapelle in the year 1839; at first the congregation amounted to no more than from three to seven persons; it has been steadily increasing from year to year. The church in which the service is performed, belongs to the German Lutherans, and is granted on condition that the service shall never exceed two hours, and that a collection-bag shall be circulated during worship, for the benefit of the Lutheran poor. The Minister states that he has a prospect of obtaining a church exclusively for the English service. Funerals are performed in the Protestant cemetery; marriages are solemnized after the parties have been civilly contracted before the municipal authorities, which requires one of them to have been resident six months. No separate registers are kept by the English Minister, but all births, marriages, and deaths, are entered in the local registers.

The town contributes an annual grant of 30% towards the support of the English service. A subscription is also raised among the residents and sojourners; and a collection made at the door. The appointment of the Minister rests with the congregation, subject to the approbation of the Bishop of London and of the Prussian Government.

There are no English poor; but occasional calls from distressed travellers, who are relieved from the Communion Alms.

5. Coblenz.

WITHOUT EPISCOPAL LICENCE.

The King of Prussia has given a Chapel for the use of the English; but the congregation is too small for it, and the service is performed in a

room. Whether this service is permanent, or only continues during the season, is doubtful. No return has been made.

6. Bonn.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

No return.

C. SAXONY.

7. ** Dresden.

WITHOUT EPISCOPAL LICENCE.

Church.—A German Protestant chapel of ease in *Johannes Strasse*.

Minister.—The Rev. SAMUEL LINDSEY, M.A. Trinity College, Dublin ; appointed 1842.

Times of Service.—Sunday morning, 11; evening, only from May to November, 3. Morning service at 11 on Christmas-day, Ash Wednesday, every day in Passion-week, and on Ascension-day.

The Holy Communion.—The first Sunday in every month during summer, and all the Festivals.

Church Accommodation.—200 ; free seats, 50 ; about 100 sittings appropriated to subscribers. A collection in aid of the Church funds is made at the door during summer.

Resident English Population.—About 200, chiefly gentry. Average congregation, 150. The number of communicants varies from 20 to 80. Some hundreds of English travellers and tourists visit Dresden during the summer.

* * * The first establishment of a Church congregation in Dresden, took place in 1841. The use of the chapel, which is occupied also by the Lutheran and Bohemian congregations, is granted for the English service free of charge, except the payment of expenses occasioned by it. Marriages are solemnized at the house of the British Ambassador. Burials take place in the Protestant cemetery, the English service being read at the grave. A register of baptisms, marriages, and burials is kept by the Minister, which passes during a vacancy into the custody of the Embassy. Two confirmations have been held by the Bishop of Limerick, the number of candidates being 15 on the first, and 17 on the second occasion.

The Minister is appointed by the congregation at a general meeting, with the approbation of the Bishop of London. The necessary funds are

raised by subscription among the residents, aided by the weekly collection at the door.

There are no resident English poor. The Communion Alms are generally appropriated to the relief of the native poor, and in part to the support of an infant school.

D. BAVARIA.

8. München. (Munich.)

WITHOUT EPISCOPAL LICENCE.

Minister.—The Rev. C. F. J. DE COËTLOGEN.

Resident English Population.—Exceedingly small ; increased during the winter by visitors. No return has been made.

A collection of 8*l.* was made here in 1844, for the Society for the Propagation of the Gospel.

E. WÜRTEMBERG.

THERE has sometimes been a chaplain attached to the British embassy at Stuttgardt ; but there does not appear to be one at present. The only congregation in the kingdom of Würtemberg is, therefore, that which assembles at Wildbad during the season.

9. Wildbad.

WITHOUT EPISCOPAL LICENCE.

Service during the summer months only.

F. BADEN.

No clergyman is permitted to officiate without the permission of the Grand Duke, which, however, appears to be granted without difficulty. The law of marriage by civil contract does not exist here. Registration is conducted by the local clergy, whose attendance at English funerals the law requires ; the German minister being entitled to give an address at the grave, while the English clergyman is permitted to read the burial service.

10. Carlsruhe.

WITHOUT EPISCOPAL LICENCE.

There is a small congregation here in the winter ; during the summer months the Chaplain officiates at Wildbad.

11. Mannheim.

WITHOUT EPISCOPAL LICENCE.

Church.—The service is performed in the Lecture-room of the Lyceum.

Minister.—The Rev. CHARLES MARTIN, B.A., of Trinity College, Dublin. Appointed 1836.

Times of Service.—Sunday morning, 11 ; Christmas-day and Good Friday, same hour.

The Holy Communion.—Christmas-day, Easter-Sunday, Trinity-Sunday, and once in the autumn.

Church Accommodation.—Two hundred.

Resident English Population.—The number of English families, chiefly gentry, varies from 20 to 40 ; it is largest in the winter, which is “ the season ” at Mannheim. The congregation varies from 40 to 150 ; the number of communicants from 15 to 60.

* * The English service at Mannheim was established about the year 1829. The room in which the service is performed, with the permission of the Grand Duke of Baden, belongs to the Government, and is rented by the English congregation. No marriages are solemnized. Baptisms and burials are entered in the Register of the German Protestant Church, the law requiring the attendance of the German Clergyman, who, at funerals, delivers an address in German at the grave, before the English Clergyman reads the Burial Office.

The service is supported by voluntary subscriptions.

A classical school, kept by Dr. Lowell, is highly recommended by the Minister.

12. Heidelberg.

WITHOUT EPISCOPAL LICENCE.

Church.—A room of the public Cassino in the College Square.

Minister.—The Rev. H. E. BOYD, M.A., of Trinity College, Dublin ; he is absent on leave on account of the health of his family, and has resided at Heidelberg for upwards of a year.

Times of Service.—On Sundays, morning service throughout the year ; evening service during the summer months ; also on Christmas-day and Good Friday. Hours not stated.

The Holy Communion.—On Christmas-day, Easter-day, Whit-Sunday, and Michaelmas-day.

Church Accommodation.—About 100.

Resident English Population.—About 50, of the middle class. From May to September there is a considerable influx of visitors, estimated at about 50 or 60 families. The congregation varies from 50 or 60 in sum-

mer, to 10 or 20 in winter. Average number of communicants from 10 to 20.

* * The first English Church congregation in Heidelberg was established about the year 1835. The locality in which the service is performed, is highly objectionable, as the cassino contains a tavern, billiard rooms, &c. It appears that an old convent chapel might be obtained for the English service, if sufficient funds could be collected. The burial service is read in the public cemetery. There is no separate register kept for the English congregation, whose baptisms and burials are entered on the public registry kept by the officer of the Lutheran Church.

The expenses of the church are defrayed by a subscription from the resident families, and the occasional contributions of visitors. The Minister is appointed by the congregation, but he must obtain the sanction of the Grand Duke of Baden before he is permitted to officiate.

There are no English poor ; the Communion Alms are given to the general poor-fund of Heidelberg.

The Minister has obtained a grant of the German version of the Book of Common Prayer from the Society for Promoting Christian Knowledge, for distribution among the students.

13. Baden-Baden.

WITHOUT EPISCOPAL LICENCE.

Church.—*Spital Kirche*, the church attached to the hospital.

Minister.—The Rev. ALEX. B. CAMPBELL, M.A.

Times of Service.—Sunday morning, a quarter past 11 ; evening, a quarter past 3.

The Holy Communion.—The first Sunday in every month, and the great Festivals.

Church Accommodation.—Between 300 and 400.

Resident English Population.—Very few, of the upper and middle classes. During the season, from May to October, the number of visitors is estimated at about 5000 ; at that period the church is always well filled.

* * A register of baptisms and burials is kept, and a copy of it transmitted, from time to time, to the Registrar of the Bishop of London.

The Hospital church is a Roman Catholic church, and used as such. The use of it at certain hours, for the English service, has been granted by the government, free of any charge, except a small contribution to the funds of the hospital. The funds for the support of the Church, including the stipend of the Chaplain, who is personally responsible for the other expenses, are raised by subscription. The Chaplain complains that many

persons avail themselves of the service, without contributing in any way towards its support.

There are no English poor at Baden-Baden.

G. HESSIA.

THE recent establishment of an English Church congregation at Mayence has received every encouragement from the Grand Duke, who has granted a locality, free of expense, for the exclusive use of the English service, with the only reservation that no parochial rights shall be acquired, in consequence of this grant, by the minister and congregation.

14. Mainz. (Mayence.)

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The ancient chapel of St. Joseph, in what was formerly the Jesuit College, and now is called the "Lyceum."

Minister.—The Rev. GEORGE DUNNAGE, M.A.; stationed here since 1844. He receives six pupils at 100 guineas per annum. Address, *Hintere Bleiche, E. 254.*

Times of Service.—Sunday morning, 11; evening, during the summer only, 3. Festivals, morning, 11.

The Holy Communion.—The four great Festivals.

Church Accommodation.—Room for 200; seats provided for 120; a few of the sittings rented at 5s. per quarter. A collection is made on Sundays at the church door, after the service, in aid of the seat-rents.

Resident English Population.—About 50, consisting of families in easy circumstances. Average congregation, exclusive of visitors, 30; average number of communicants, 7. During the summer the visitors, many of whom merely pass through the town, are numerous.

. The formation of an English congregation in this place is owing to the exertions of the present Minister, at whose expense the church has been fitted up, having been lent him free of expense, for the exclusive use of the English congregation, by the Grand Duke of Hesse-Darmstadt. The only source from which the Minister can expect to be reimbursed for his outlay, indemnified for the current expenses of the chapel, or remunerated for his services, are the voluntary contributions of residents and visitors. It is proposed to keep a register of baptisms and burials, as well as of marriages, which latter will not be solemnized, unless civil marriage shall (according to the provisions of the municipal law) first have been contracted.

The management of the church is entirely in the hands of the Minister. The appointment was made by the State, on the application of the Chaplain, and is permanent.

There are no English poor settled in the place, but numerous applications are made by distressed persons passing through the town, to whose relief the Communion Alms are appropriated. The Chaplain states that a relief fund to meet this demand is much wanted.

H. NASSAU.

THE prosperity of the Duchy, and the revenues of the Duke, depending, in a great measure, upon the annual concourse of visitors to the Brunnens of Nassau, every facility is afforded for the establishment of English Church congregations, with a view to attract the English.

15. ** Wiesbaden.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The German Protestant church in the Kirch Gasse, during the summer months ; during the winter months the service is performed in a large saloon of the Hôtel à la Rose.

Minister.—The Rev. WILLIAM FRANCIS LANFEAR, B.A., Queen's College, Cantab. ; appointed 1842. Information respecting the Church may be obtained from the Minister, 34, Louisen Strasse ; or from the Treasurer, HERBERT MACKWORTH, Esq. 27, Louisen Strasse.

Times of Service.—Sunday morning, 11 ; evening, 6 in summer, half-past 3 in winter. Full morning service at 11 on Christmas-day, Ash Wednesday, Good Friday, and Ascension-day ; and prayers at half-past 11 on every Wednesday in Lent.

The Holy Communion.—The first Sunday in every month, and Festivals.

Church Accommodation.—In the church, above 1000 ; in the saloon, 200. No rented sittings. A collection is made at the door after service on Sundays.

Resident English Population.—Only 5 families, consisting of about 30 individuals, are permanently resident ; among them are two medical men. The summer season lasts from 3 to 4 months ; the winter season from 6 to 8 months : there are visitors during both ; more numerous in summer. The summer congregation varies from 200 to 400 ; the winter congregation from 100 to 160. Average number of communicants, 40.

** There has been an English Church congregation here since the summer of 1838. The German Protestant church is lent during the

summer, on payment of the expenses occasioned by the English service ; the saloon is engaged by the Church committee at a weekly charge. Funerals take place in the town cemetery, the service being read at the grave. No marriages are solemnized. A register of baptisms and burials is kept by the government, and the British Chaplain has lately commenced a private one. A Confirmation was held here by the Bishop of Limerick, in March, 1844, at which about 40 persons, from different places, were confirmed ; 12 of them from Wiesbaden.

The affairs of the Church are managed by a committee, who appoint the Minister, but cannot dismiss him without the concurrence of the Bishop of London. The expenses of the Church, including the Minister's stipend, are defrayed by subscription among the residents and visitors, and the collection made at the church door on Sundays after service.

There are no English poor. The Communion Alms are appropriated by the Minister to occasional calls for relief. A collection amounting to 13*l.* 13*s.* 6*d.* was made here in the summer of 1844, in aid of the funds of the Colonial Church Society.

The Chaplain has a lecture from 11 to 12 on Tuesdays, for young people, at which the English scholars from the German boarding-schools of the town attend.

16. Schwalbach.

WITHOUT EPISCOPAL LICENCE.

Church.—One of the Protestant churches in the Lange Gasse.

Minister.—The Rev. WILLIAM PHELPS, B.A., Oxon, officiating here since 1840. Resident during the summer months at Schlangenbad ; the service being conducted at both places by one and the same Minister. During the rest of the year he resides at Wiesbaden.

Times of Service.—Sunday morning, 11 ; during the season. No regular service in the afternoon, as the Minister officiates at Schlangenbad ; but clergymen visiting at Schwalbach frequently give an afternoon service.

The Holy Communion.—The first Sunday in every month.

Church Accommodation.—Three hundred ; all free.

Resident English Population.—None ; the congregation consists entirely of visitors, during the months of June, July, and August. It varies from 50 to 100 ; the number of communicants from 10 to 30.

* * The establishment of the English service at Schwalbach is owing to the exertions of the present Minister, who commenced it in the year 1840, under the sanction of the Government of Nassau. Funerals are performed, according to the rites of the English Church, in the public cemetery. No register is kept of births or burials, except by the local authorities.

A subscription is entered into by the visitors, for the support of the service.

17. Schlangenbad.

WITHOUT EPISCOPAL LICENCE.

Church.—A chapel belonging to the Duke of Nassau.

Minister.—The Rev. WILLIAM PHELPS, B.A., Oxon, officiating at Schlangenbad since 1842 ; he also conducts the service at Schwalbach.

Times of Service.—Sunday evening, 5, during the season. No other service is possible, as the chapel is used for three previous services by the Roman Catholic and the German Protestant congregations.

The Holy Communion.—Never administered at Schlangenbad ; the communicants attend at Schwalbach.

Church Accommodation.—Fifty, all free.

Resident English Population.—None ; only visitors during two months in the summer.

* * The English service at Schlangenbad was commenced in 1842, by the present Minister, under the sanction of the Government, which has assigned apartments to the Minister.

In addition to a few subscriptions, there is a collection made at the door ; the amount of both being hardly sufficient to pay the expenses.

I. HESSE HOMBURG.

THE Landgrave takes a personal interest in the English service established in his capital.

18. Hesse-Homburg.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The Landgrave's palace chapel.

Minister.—The Rev. JAMES BUTLER, of Trinity College, Dublin ; appointed 1843.

Times of Service.—Sundays and Festivals : morning service, half-past 11 ; evening service, only during the summer months, half-past 3.

The Holy Communion.—The first Sunday in every month, and the Festivals.

Church Accommodation.—Between 300 and 400. All the sittings are free. A plate is held at the door after service, for the voluntary contributions of non-subscribers.

Resident English Population.—In the year 1844 there were only 30 persons, chiefly of the aristocracy, resident ; and from May to September about 160 visitors. Congregation varying from 16 to 100, and the number of communicants from 10 to 30, according to the season.

. Previously to the appointment of the Rev. James Butler, the English Church service used to be performed by the British Chaplain at Francfort, who occasionally came over to Hesse-Homburg for that purpose. The present Minister is under the special patronage of the Landgrave. The palace chapel, which is also used for the German Protestant service, is freely lent to the British congregation. Funerals are performed by the British Chaplain in one of the town cemeteries, where graves may be purchased. The register, both of baptisms and of burials, is kept by the German Minister, and signed by the British Chaplain in cases relating to his congregation.

The Minister has no regular stipend; a subscription is entered into by the residents and visitors, from the produce of which, together with the amount of the weekly collection at the door, all the expenses of the church are defrayed. The Communion Alms are handed over to the German Minister, as there are no English poor.

K. THE FREE CITIES.

DIPLOMACY has recently caused an English settlement at Francfort, the centre of the German Confederation; and commercial enterprise has of old established a British factory at Hamburg, the principal of the Hanse-towns. In the former, the English Church cannot be said to be more than tolerated; in the latter, she enjoys ancient privileges, being put on an equality with the local churches as regards civil and parochial rights.

19. *** **Frankfurth am Main. (Francfort.)**

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The chapel of the French Reformed Congregation in the *Altée*.

Minister.—The Rev. WILLIAM WATSON BOLTON; ordained Deacon, 1822; Priest, 1823; appointed, 1843.

Times of Service.—Sunday morning, 11; evening, 3; subject to changes on occasions when the French service is unusually prolonged. There is Divine service also on the great Fast and Festivals, on Thursdays and Fridays during Lent, daily in Passion-week, and on Monday and Tuesday in Easter and Whitsun-week.

The Holy Communion.—The first Sunday in every month, Christmas, and Easter.

Church Accommodation.—450. Only one pew appropriated to the members of the Embassy; all the other sittings free. Two collections

are made at each Sunday service: the one before the service for the French poor, and the one after the service for the support of the Church.

Resident English Population.—About 350 during the winter, chiefly of the upper classes. The number of English travellers passing through during summer and autumn, is estimated at from 3000 to 4000. Average congregation, 300 in the winter; in summer, much more. Average number of communicants at Christmas and Easter, 120; at other times, 50.

. Previous to the year 1835, the British residents and visitors used to attend the service of the French Reformed Church. In the year 1835, the Rev. Mr. Mann commenced an English service, which he conducted gratuitously for a short period. On his departure, the service was discontinued till December of that year, when it was resumed by the Rev. Mr. Ayckbowm, Chaplain to the Earl Grosvenor, for whose remuneration a subscription was entered into. He continued to conduct the service till May, 1836, when he was succeeded by the Rev. Samuel Lindsey; in October, 1838, the latter was succeeded by the Rev. Thomas Harvey; and he, in July 1843, by the present Minister.

Marriages are solemnized at the house of the British Envoy. Interments take place in the public cemetery, the service being read at the grave. Registers are kept, which are always deposited at the office of the British Consul. A Confirmation was held in 1844, at Wiesbaden, by the Bishop of Limerick, at which 24 candidates from Francfort were confirmed.

The use of the chapel is granted by the Consistory of the French Reformed Church, on condition that a collection is to be made before each service, for the benefit of the French poor; and that the English congregation is to accommodate itself to the hours of the French service. The expenses of the Church are defrayed by a quarterly subscription among the residents, and a collection at the door after service. The British government contributes, since the year 1837, an annual allowance of 100*l.* towards the Minister's stipend. The appointment of the Minister is with the Foreign Office; the temporal affairs of the Church are managed by two trustees and a treasurer, appointed from amongst the residents by the Foreign Office.

There are no English poor settled at Francfort, but many constantly pass through, for whose relief a subscription fund has been established by a committee, under the presidency of the Secretary of Legation. The Communion Alms are appropriated to charitable uses, at the discretion of the Minister. A collection amounting to 10*l.* 6*s.* 7*d.* was made here in the summer of 1844, in aid of the Colonial Church Society.

The Minister expresses himself very anxious that a proper church should be built for the exclusive use of the English service, there being

no hope, at present, that the town authorities would grant a building for the purpose.

20. **** Hamburg.

UNDER THE LICENCE OF THE BISHOP OF LONDON.

Church.—The English church in the Zeughaus-markt, consecrated in 1838 by the then Chaplain, the Rev. M. Baker, under a commission from the Bishop of London.

Minister.—The Rev. EDWARD HENRY DEWAR, M.A., Oxon ; appointed 1840. He is the author of an interesting account of the state of Protestantism in Germany, published by Messrs. Rivington, under the title, "German Protestantism, and the right of private judgment in the interpretation of Holy Scripture ; a brief history of German Theology from the Reformation to the present time : in a series of letters to a Layman."

Times of Service.—Sunday morning, 11 ; Christmas-day, Ash Wednesday, Good Friday, the same hour.

The Holy Communion.—About eight times a year, including the Sunday after Christmas-day, Easter Sunday, and Whit-Sunday.

Church Accommodation.—400 ; free seats, 100. No sittings are rented, but annual subscribers have sittings assigned to them ; and a box is placed at the door to receive the contributions of non-subscribers. Applications for seats to be made to the clerk, Mr. Terry, Sophien Strasse, St. Pauli.

Resident English Population.—From 1200 to 1400, principally merchants and shopkeepers, some labourers in foundries, gas-works, &c. Average congregation, 200 to 250 ; average number of communicants at Easter, about 60 or 70 ; at other times, 30 to 40. There are no visitors, with the exception of a few travellers who pass through occasionally.

* * There was formerly a church attached to the British factory at Hamburg, which was destroyed during the French occupation. After the peace, a congregation was again formed by the British residents in 1820. The present church was built by subscription, with the aid of the British government, at a cost of 6000*l.*, and finished in 1838. The property is vested in trustees. A debt remains upon it, the interest of which adds considerably to the annual expenditure. By a regular compact between the authorities of Hamburg and the British residents, the Chaplain is subject to the same rules, and enjoys the same privileges, as the local clergy ; one of the conditions being, that he is not to preach or speak against the established religion of the city. Marriages, whether celebrated in the church or in private houses, by the Chaplain, are, by the compact already alluded to, of equal validity with those solemnized by the local clergy. The dead are interred in any of the parochial ceme-

teries, in all which the Chaplain is entitled to read the service. A register is kept of baptisms, marriages, and burials, which, in the event of the death or removal of the Minister, passes into the custody of the Churchwardens.

The church is supported by subscriptions, which are met by a like sum, according to the Act of Parliament. The appointment of the Minister rests with the Secretary of State for Foreign Affairs.

The number of resident poor dependent on charity is very small ; but many applications for relief are constantly made by persons coming from the interior of Germany. There is a "friendly society" established, with a relief fund of about 80*l.* per annum, raised by subscription : it is managed by the Chaplain and a committee of ladies. The distribution of the Communion Alms belongs to the Chaplain exclusively.

There are no schools under the control of the Chaplain.

There is a dissenting congregation in Hamburg ; the Minister supposed to be an Independent ; the members mostly Scotch Presbyterians ; their number about 200 or 300.

V. Switzerland.

IN Switzerland the English Church is received with open hospitality, and left to arrange its own affairs without any interference whatever on the part of the authorities. The state of the law, as regards marriages, appears to be doubtful ; and as no chaplain is attached to the embassy at Bern, the difficulty is considerably increased. There are two kinds of congregations in Switzerland, viz.—

A. *Permanent throughout the year.*

B. *During the summer only.*

1. Lausanne.

4. Interlachen.

2. Vevey.

5. Thun.

3. Geneva.

6. Zürich.

7. Lucerne.

The English population actually resident in Switzerland is very small, not exceeding apparently a few hundreds. In summer it is much increased by visitors, some of whom sojourn in the country during the entire season.

1. Lausanne.

WITHOUT EPISCOPAL LICENCE.

Church.—The French Protestant Church at Ouchy, near Lausanne.

Minister.—The Rev. ISAAC CHEESBROUGH ; ordained Deacon, 1816 ; Priest, 1817 ; appointed in 1821. Address, Le Presbytère.

Times of Service.—Sunday mornings, a quarter before 12 ; Christmas-day, Good-Friday, and Ascension-day, the same hour.

The Holy Communion.—Christmas-day and the nearest Sunday to it, Good-Friday, Easter-day, Whit-Sunday, and the first Sunday of July, August, September, and October.

Church Accommodation.—250. All free, except four pews near the pulpit, reserved for the families of the gentlemen of the committee.

Resident English Population.—80 on an average, chiefly of the upper and middling classes. During the summer months there is a considerable influx of visitors, who make a longer or shorter stay in the town. The congregation varies from 80 to 200. Average number of communicants at Christmas and Easter, 50 to 60 ; at other times, about 25.

* * The English congregation at Lausanne was regularly established in the year 1819 ; the service had been occasionally performed before. At the time when the church at Ouchy was built, an arrangement was entered into between the principal contributors and the municipality of Lausanne, which secures to the English congregation the use of the church for Divine service, and the right to toll the bell. The burial service is read partly in the house of the deceased, and the remainder, as usual, at the grave. A register of baptisms and burials is kept by the Chaplain ; corresponding entries are made in the registers of the national clergy.

In reference to Confirmation the Minister says : “ During my long residence of nearly a quarter of a century, I have never had the pleasure of seeing one of our spiritual fathers.” He exceedingly laments the want of the rite of Confirmation, as he is often compelled to admit young persons to the Holy Communion without it, upon a promise that they will be confirmed whenever they may have an opportunity.

The Church is supported by the voluntary subscriptions of the residents, entered in a book carried round for that purpose, by the clerk, twice a year ; and by a weekly collection made in the church during the singing of the psalm before the sermon. The appointment of the Minister rests with a committee of four gentlemen.

There are but few resident English poor, but frequent casual applications for relief ; the Communion Alms are appropriated to them, one half being distributed by the committee, the other half by the Chaplain.

A collection amounting to 19*l.* 10*s.* 3*d.* was made here in 1844, in aid of the funds of the Society for the Propagation of the Gospel.

2. * Vevey.

WITHOUT EPISCOPAL LICENCE.

Church.—The church of St. Martin, during the summer ; in winter, a room in the Hôtel des Trois Couronnes.

Minister.—The Rev. BARRY O'MEARA DEANE, B.A., Trinity College, Dublin ; appointed 1844. He receives four pupils, between 7 and 14 years of age.

Times of Service.—Sunday morning, 11; evening, during the summer months, 7. Christmas-day, Ash Wednesday, Good Friday, and Ascension-day, morning, 11.

The Holy Communion.—Once a month, and on Christmas-day, Easter-day, and Whit-Sunday.

Church Accommodation.—60 in the room at the hotel. The church is much larger than the congregation requires. No charge is made for sittings at either place.

Resident English Population.—Variable ; about 40, chiefly of the upper class. The number of visitors passing through during the season, from June to the end of September, is estimated at 5000. Average congregation, 70 in summer, 30 in winter ; average number of communicants, 30 to 40 in summer, 10 to 12 in winter.

. A congregation of the English Church has existed at Vevey since the year 1823. The proprietor of the Hôtel des Trois Couronnes has kindly appropriated the room used for Divine service during the winter, until funds for the erection of a suitable building can be procured. In the summer, the smallness and heat of the room render it inconvenient ; and during that time the use of the national Protestant church is conceded to the English congregation. The cemetery adjoining the church of St. Martin is open to the English for interment, and the burial service is used according to the Prayer-book. A register of baptisms and burials is kept. No marriages are solemnized. The impossibility of obtaining the administration of the rite of Confirmation is much lamented by the Minister.

The Church is supported entirely by voluntary subscription among the residents and visitors. The appointment of the Minister rests with the resident heads of families, and is considered permanent.

There are no English poor settled ; occasional instances of distress are relieved from the Communion Alms, the greater part of which is handed over to the local religious societies.

3. Genève. (Geneva.)

WITHOUT EPISCOPAL LICENCE.

Church.—The Chapel of the hospital.

Minister.—The Rev. W. R. LAWRENSON.

No return.

4. Interlachen.

WITHOUT EPISCOPAL LICENCE.

There is a Chapel here expressly for the English Church congregation; but there is service in it only during the summer months. The congregation contributed, in the summer of 1844, the sum of 10*l.* 14*s.* towards the funds of the Colonial Church Society.

5. Thun.

WITHOUT EPISCOPAL LICENCE.

Service only during the summer months. A collection of 9*l.* 13*s.* was made here in the summer of 1844, for the Colonial Church Society.

6. Zürich.

WITHOUT EPISCOPAL LICENCE.

Service only during the summer months.

7. Lucerne.

WITHOUT EPISCOPAL LICENCE.

Service only during the summer months.

VI. Russia.

THE English Church congregations in Russia are all connected with the British factories established in the principal commercial towns of the empire. They enjoy the most entire toleration on the part of the political government of the country, but are in no way recognized by the Greek Church. The places in which they are established are as follows :—

- | | |
|--------------------|--------------------|
| 1. St. Petersburg. | 4. Archangel. |
| 2. Moscow. | 5. Riga. |
| 3. Kronstadt. | 6. Alexandroffsky. |

1. St. Petersburg.

WITHOUT EPISCOPAL LICENCE.

Church.—The Chapel of the British Factory, which is at the same time the Embassy Chapel, on the English Quay.

Minister.—The Rev. EDWARD LAW, D.D., late Student of Christ Church, Oxon, Chaplain to the British Legation ; appointed 1820.

Times of Service.—Sunday morning 11 ; evening, only from September to May, 4. Morning service at 11 on Christmas-day, Ash-Wednesday, every day in Passion-week, and on Easter Monday and Tuesday.

The Holy Communion.—On Christmas-day, Maundy-Thursday, Good-Friday, Easter-eve, and Easter-day, and on about eight days more during the year, of which Whit-Sunday generally is one.

Church Accommodation.—600 ; the sittings, with the exception of those appropriated to the embassy and the consulate, are all free, and provided with prayer-books and hymn-books.

Resident English Population.—About 2300. Besides the diplomatic corps, it consists of physicians, merchants, and manufacturers, artisans, and mechanics. There are also many tutors and governesses, nurses and domestic servants, and some few English employed in the service of the Russian government. The Church is quite full in winter, and about half-full in summer. The number of communicants was 352 at Easter 1844, and 381 at Easter 1845.

* * In 1723, under Peter the Great, the British Factory, which had previously been established at Archangel and Moscow since 1703, removed to St. Petersburg with their chaplain. The Chapel, which is exclusively appropriated to the English service, was considerably enlarged and beautified in 1815. There is a handsome stone altar, and a proper font near the entrance. The sacrament of Baptism is, however, on account of the severity of the climate, frequently performed in private houses. Marriages are invariably celebrated in the Church, under the same regulations as at home, and being so solemnized, they are by the law of Russia legal. Funerals are performed in different cemeteries belonging to foreigners, generally in that of the Germans, there being no separate English burial-ground, and the Greek Church excluding from her cemeteries all who do not belong to her own communion. The whole of the service is read in the Church, the burial-grounds being at a great distance, and the climate generally precluding the possibility of reading the service in the open air. A register of baptisms, marriages, and burials is kept, and an authentic copy, attested by the consul, the minister, and the churchwardens, sent annually to the Court of the Bishop of London.

The appointment of the Minister, who holds his office during pleasure, rests with the Russia Company, acting for the British Factory, in whom the property of the Church is vested, and by whom it is supported.

The number of resident English poor is inconsiderable, about 20 or 30 receiving monthly relief. They are supported by the British Factory, by means of a voluntary tax, and of annual subscriptions and donations. The Communion Alms, which are in the hands of the Chaplain, and are

increased by private donations, are likewise appropriated to the relief of the poor.

There is a Dissenting meeting-house, of a sect calling itself the "Anglo-American Independent Congregational Church."

2. Moscow.

WITHOUT EPISCOPAL LICENCE.

The church of the British factory, supported by the Russia Company.
Minister.—The Rev. MATTHEW CAMIDGE.

3. Kronstadt.

WITHOUT EPISCOPAL LICENCE.

Church.—The Church of the British factory, in Alexander's-street.

Minister.—The Rev. RICHARD WHITE BLACKMORE, B.A., of Merton College, Oxon ; appointed 1819.

Times of Service.—Sunday morning, 11 ; evening, dependent on the season and the number of ships in the port ; generally at 7. Also on Christmas-day, Good-Friday, and during Passion-week.

The Holy Communion.—Christmas-day and Good-Friday ; at other times according to circumstances.

Church Accommodation.—About 200 ; all free.

Resident English Population.—About 100, chiefly of the middle classes. During the season about 700 English and 50 American vessels enter the port, the crews averaging ten men to each ship. The congregation is extremely fluctuating ; the average number of communicants is from 40 to 50.

* * * The English Church congregation at this place appears to have been established in the early part of the last century. The Church, the property of which is vested in the Russia Company, was built in 1824, and is appropriated exclusively to the English Church service. Marriages are solemnized under the provisions of the act 4 Geo. IV. c. 91. Burials take place in a cemetery beyond the precincts of the town ; the service is read partly in the Church and partly at the grave. A register of baptisms, marriages, and burials is kept, and a copy transmitted from time to time to the Bishop of London's Registry.

The Church is entirely supported by the Russia Company, with whom also the appointment of the minister rests.

There are no resident poor, and few casual calls upon charity. The Communion Alms are mostly distributed among the Russian poor.

There are no English schools, but the Church Catechism is taught at the Church.

4. Archangel.

WITHOUT EPISCOPAL LICENCE.

The church of the British factory, supported by the Russia Company.
Minister.—The Rev. — GREENFIELD.

5. Riga.

WITHOUT EPISCOPAL LICENCE.

The church of the British factory, supported by the Russia Company.
Minister.—The Rev. J. ELLIS.

6. Alexandroffsky.

WITHOUT EPISCOPAL LICENCE.

In this place, which is nine miles from St. Petersburg, the Rev. Dr. LAW has an evening service every Sunday at 7 P.M.

LIST of ENGLISH CHURCH CONGREGATIONS existing, or supposed to exist, within the jurisdiction of the See of Gibraltar, and in other parts, too distant to be included in the present edition.

Italy.

Firenze.

Genoa.

Livorno.

Lucca.

Messina.

Napoli.

Nizza.

Palermo.

Pisa.

Rome.

Trieste.

Venezia.

The Mediterranean.

Alexandria.

Athens.

Constantinople.

Corfu.

Malaga.

Malta.

Marseilles.

Smyrna.

Syra.

Tangier.

Tunis.

Zante.

The Peninsula.

Gibraltar.

Lisbon.

Oporto.

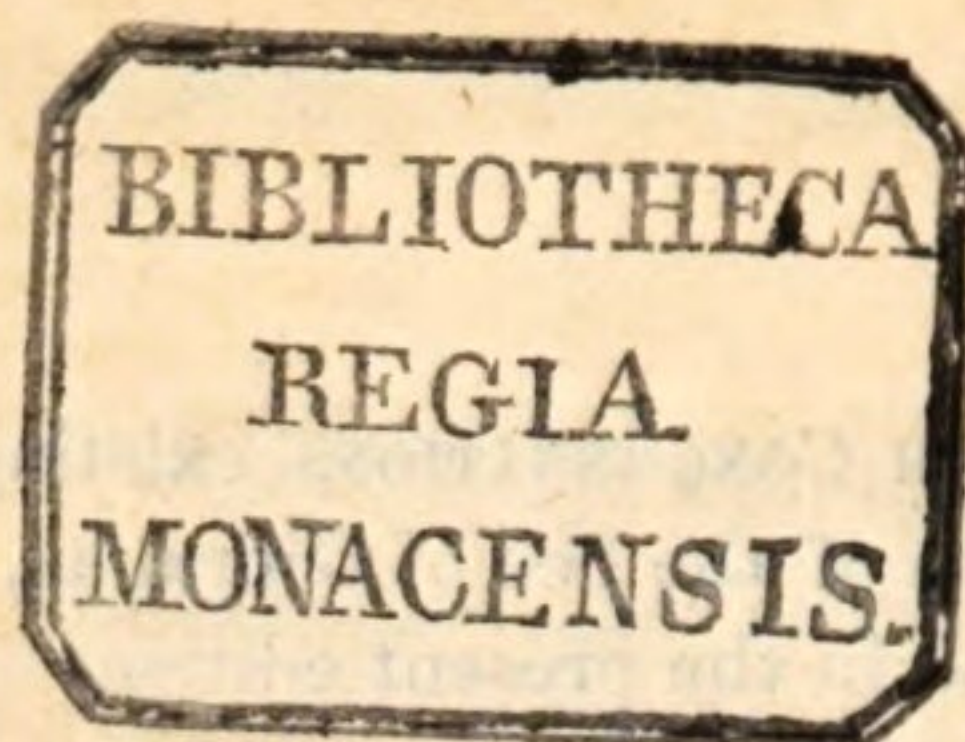
Sweden.

Stockholm.

Syria.

The English Congregations connected with the English Bishopric at Jerusalem.

Authentic information respecting any of these Congregations, or any others which may exist within the limits above mentioned, will be thankfully received by the Editor, from any one who may feel disposed to contribute towards the completeness and accuracy of the present work.—See the Questions, page v.



INDEX.

- Aachen*, Aix-la-Chapelle, 56
Admission-money, paid at the church-door, 8
Aix-la-Chapelle, 56
Alexandria, 75
Alexandroffsky, 74
Allowance for the support of the English Church abroad from the British Government, 3; from the Belgian Government, 3, 47
American Church Extension Society, 4, n. 3,
Amiens, 45
Amsterdam, 53
Antwerp, Anvers, 49
Appointment of Ministers, 19
Archangel, 74
Athens, 75
Austria, 54
Avranches, 38
- Baden*, Grand Duchy, 58
Baden Baden, 60
Baptism, administration of, 7
Bavaria, 58
Belgium, position of English Church, 3, 47; account of English Churches in Belgium, 47—51
BERESFORD, Rev. H. S., the Hague, 53
Berlin, 55
BILEY, Rev. EDWARD, M.A., Tours, 40
BLACKMORE, Rev. R. W., B.A., Kronstadt, 73
Blois, 46
BOLTON, Rev. WM. WATSON, Francfort, 65
Bonn, 57
Bordeaux, 45
Boulogne sur Mer, 28
BOYD, Rev. H. E., M.A., Heidelberg, 59
Bruges, 48
Brussels, Bruxelles, 47
Burials of English abroad, 9; official presence of foreign Clergymen at English burials, 9; effect produced by the performance abroad of the English burial service, 9; burials in France, 26; in Belgium, 47; in Holland, 51; in Baden, 58
BUTLER, Rev. JAMES, Hesse Homburg, 64
- Caen*, 35
Calais, 36
CAMIDGE, Rev. MATTHEW, Moscow, 73
CAMPBELL, Rev. ALEX. B., M.A., Baden Baden, 60
Carlsbad, 54
Carlsruhe, 58
Cemeteries, regulations respecting them, 9
Change of Ministers, frequent, 20
Chantilly, 46
Chaplain, English, at a Royal College in France, 17
Chaplains, British, list of those who take pupils, 16, n. 6
CHEESBROUGH, Rev. ISAAC, Lausanne, 68
Church, English, abroad, date of, 2; position towards foreign Governments, 3; how supported, 3, 4
Church-attendance, 2
Church-government, in primitive times, 17; of English Church abroad, 18; on consular stations, 3, n. 2; its unecclesiastic character, 19; evils arising from it, 21
Church Missionary Society, 4, n. 3
Church-ornaments, 7
Churches, permanently secured and consecrated for the English service, 5; exclusively, but temporarily, appropriated to the English service, 5; belonging to other communions, lent or rented for the English service, 5
CLARK, Rev. THOMAS, B.A., Calais, 36
Clergy officiating abroad, their zeal, 8; how appointed, 19; inadequately remunerated, 4; subject to dismissal, 20; not protected by Episcopal licence, 21
CLIFTON, Rev. C. J. Aix-la-Chapelle, 56

- CLIFTON, REV. ROBERT, M.A., Bruges, 48
Coblentz, 56
 Collections at the church-door, for the support of the Church, 8; conscientious obligation of visitors to contribute to them, 8
 Colonial Church Society, 4, n. 3
 Communicants, average number of, 2
 Communion, Holy, frequently administered abroad, 9; difficulties attending its administration, 6
 Communion Alms, how appropriated, 2, 8
 Communions, different, inconveniences of association with them, 6
 Confirmation, ministered abroad, by the Bishop of London, 22; by Bishop Luscombe, 22; by the Bishop of Limerick, 22; not ministered at all in most English congregations abroad, 22; desire for it, 22
Constantinople, 75
 Consular Chaplaincies, 3, 19
Corfu, 75
Coutances, 45
- DEANE, REV. BARRY O'MEARA, B.A., Vevey, 70
 DE COËTLOGEN, REV. C. F. J., Munich, 58
 Destitution, religious, cases of, among English populations abroad; Calais, 36; Lille, 46; Amiens, 45; Malines, 50; Liège, 50; Rouen and Havre Railway, 46
 DEWAR, REV. EDWARD HENRY, M.A., Hamburg, 67
Dieppe, 42
Dinan, 43
 Dissenters, English, abroad, 2; encouraged by the State in Holland, 51
 Dissenting preachers, performing the English Church service abroad, 22
 DOUGLASS, REV. ARTHUR, B.A., Pont Audemer, 43
Dresden, 57
 DRURY, REV. WM., M.A., Brussels, 47
Dunkerque, 34
 DUNNAGE, REV. GEORGE, Mayence, 61
- Education, of families, one of the inducements to foreign residence, 16; by British chaplains abroad, receiving pupils, 16; facilities afforded by public schools abroad, 16; in foreign boarding schools, 16
 Election of ministers, 20
 ELLIS, REV. JOHN, Riga, 74
 Embassies, British, marriages solemnized at them valid, 10; chaplains not necessarily attached to them, 3: see also the Hague, 53; Vienna, 54; Berlin, 55; Würtemberg, 58; Carlsruhe, 58; Switzerland, 68
 Episcopal Church, without Episcopal Government, a modern invention, 18
 Episcopal Government, want of it abroad, 21—23; desire for it, 23
 Episcopal Licence, unavailing for the protection of the clergy, 21; list of places in which a licence is held, and of those without licence, 18, n. 8
 Expenses attendant on the celebration of Divine service abroad, 5, n. 5
- Factories, British, of ancient date, 2; marriages solemnized at them valid, 10
Florence, Firenze, 75
 Font, absence of it in most English Churches abroad, 7
 Foreign Office, has the patronage and government of English Churches on consular stations, 3, n. 2; 19
France, position of English Church, 3, 25; account of English Churches in France, 26—46
Frankfort, Frankfurth am Main, 65
 Free Cities in Germany, 65
- Gand*, 50
 GARRICK, REV. GEORGE, Tours, 40
Geneva, Genève, 70
Genoa, 75
Germany, position of English Church, 3; account of English Churches in Germany, 54—68
Ghent, 50
Gibraltar, 75; See of, 22; Diocese of, not included in the present edition of the English Churchman's travelling guide, iv. 75
 GORE, REV. WILLIAM, Harfleur, 41
 Government, British, support given by it to the English Church abroad, 3
 Governments, Foreign, their conduct towards the English Church abroad, 3; interference with the appointment of the minister, 20
 GREENFIELD, REV. —, Archangel, 74
 GROVES, REV. KYNASTON, M.A., Boulogne, 28
- Hague*, 53
 HALE, REV. THOMAS, D.D., Paris, 28; and St. Germain, 38
 HALLWARD, REV. NATH. WM. M.A., Caen, 35
Hamburg, 67
Harfleur, 41
Havre, 33
 HEDGES, REV. E., Pau, 41
Heidelberg, 59
Hesse-Homburg, 64
Hessia, Grand Duchy, 61
 HICKEY, REV. WM., M.A., Avranches, 38
Holland, position of English Church, 3, 51; account of English Churches in Holland, 51—53
 Holy Communion, see "Communion."
 Holy-days, how kept by the English Churches abroad, 9
Honfleur, 45
 Hours of Service, inconvenient and irregular, 6

Hyères, 44

Interlachen, 71

Italy, 75

JENKINS, Rev. E., Brussels, 47

JENKINS, Rev. J. W., Spa, 49

Jerusalem, 75

JUKES, Rev. G. Moss, B.A., Havre, 33

Kronstadt, 73

LANFEAR, Rev. Wm. Francis, B.A., Wiesbaden, 62

Lannion, 46

Lausanne, 68

LAW, Rev. EDWARD, D.D., St. Petersburg, 72; and Alexandroffsky, 74

LAWRENSON, Rev. W. R., Geneva, 70

Lay Ministrations abroad, 22

Leyhorn, 75

Liège, 50

Lille, 46

LINDSEY, Rev. S., M.A. Dresden, 57

Lisbon, 75

Livorno, 75

Localities for the performance of the English Service abroad, 5

LONDON, Bishop of, consulted in the appointment of Consular Chaplains, 3, n. 2; 20; his Licence required by the Belgian Government for English Chaplains in Belgium, 47; copies of Registers kept by English Ministers abroad, transmitted to his registry, 14; list of Chaplaincies licensed by him, 18, n. 8.

LOVETT, Rev. R., Paris, 28

Lucca, 75

Lucerne, 71

LUSCOMBE, Right Rev. M.H. T., LL.D., Bishop, Paris, 27; object of his consecration, 22; question as to English Ministers abroad being licensed by him, 23; list of Chaplains holding his licence, 18, n. 8.

Lüttich, Liège, 50

Lyons, Lyon, 37

MAC DERMOTT, Rev. JOHN THOMAS, B.A., Lyon, 37

Mainz, Mayence, 61

Malaga, 75

Malines, 50

MALLOCK, Rev. RAWLIN, B.C.L., Dunkerque, 34

Malta, 75

Mannheim, 59

MARK, Rev. Wm., B.A., Rotterdam, 51

Marriages of British subjects abroad, laws affecting them, 10—13; when valid by the English law, 10; when valid by the *lex loci*, and recognized by the English law, 10; by civil contract, valid, 11; religious inconsistency involved in them, 11; difficulty of proof attending them, 12; invalid marriages contracted abroad through ignorance

of the law, 13; pre-requisites for marriage of British subjects by civil contract in France, 25

Marseilles, 75

MARTIN, Rev. CHARLES, B.A., Mannheim, 59

Mayence, 61

Mechlin, 50

Mediterranean, 75

Messina, 75

Ministers, English, see "Clergy;" Foreign Protestant, performing the English Church Service, 22

MONTGOMERY, Rev. S. FAULKNER, M.A., Carlsbad, 55

Moscow, 73

Munich, München, 58

Naples, Napoli, 75

Nassau, Duchy, 62

Nice, Nizza, 75

Occasional Offices, 9

Oporto, 75

Opposition Chapels, 21

Ostende, 49

Palermo, 75

Paris, 27

PARMINTER, Rev. W. G. Dieppe, 42

Pau, 41

Peninsula, 75

Pew Rents, 7

PHELPS, Rev. Wm., B.A., Schwalbach, 63, and Schlangenbad, 64

Pisa, 75

Pont Audemer, 43

Poor, British, abroad, 1

Population, British, abroad, 1; in France, 26; in Belgium, 47; in Holland, 51; in Germany, 54; in Switzerland, 68

Poverty, the plea of, to excuse the neglect of the English Church abroad, 23

Propagation of the Gospel in Foreign Parts, Society, 4, n. 3

Prussia, position of the English Church, 55

Questions for further information, v.

Registration abroad, 14; local, civil and ecclesiastic, 14; in France, 26; by British Chaplains, 14; copies of their registers transmitted to the Bishop of London's registry, 14

Religious instruction, to the young of their flocks, by British chaplains abroad, 17

Riga, 74

Roman Catholic Schools, frequented, for the want of English Church Schools, by the children of British residents abroad, 15

Romanism, defections to, 2; see, in particular, Pont Audemer, 43

Rome, 75

Rotterdam, 51

- Rouen*, 29
Rouen and Havre Railway, 46
Russia, position of English Church, 3, 71;
 account of English Churches in Russia,
 71—74
- Saint-Germain-en-Laye*, 38
 — *Malo*, 45
 — *Omer*, 30
 — *Petersburg*, 71
 — *Servan*, 32
Saxony, 57
Schlangenbad, 64
 Schools, for the wealthier classes, see
 "Education;" for the lower classes of
 British residents abroad, much needed,
 15; established in some places, 15; for
 the railroad labourers, established by
 Bishop Luscombe, 15, 46
Schwalbach, 63
 Service of the English Church, performed
 by laymen, dissenting preachers, and
 foreign Protestant ministers, 22
 Services, number of, 8
Smyrna, 75
 Societies, supporting the English Church
 abroad, 4; receiving contributions from
 the English congregations abroad,
 4, n. 3
 Society, American Church-extension,
 4, n. 3
 — Church Missionary, 4, n. 3
 — Colonial Church, 4, n. 3
 — For the Propagation of the Gos-
 pel in Foreign Parts, 4, n. 3
Spa, 49
 Statute, 52 Geo. III. c. 146. 14.
 —, 4 Geo. IV. c. 91. 10, 13
 —, 6 Geo. IV. c. 87. 3, n. 2; 21
Stockholm, 75
- Stokes*, Rev. GEORGE, B.D., Rouen, 29
 Subscriptions, voluntary, for the support
 of the English churches abroad, 8
Sweden, 75
Switzerland, position of English Church,
 68; account of English churches in
 Switzerland, 68—71
 SYMONDS, Rev. SAMUEL, M.A., St.
 Servan, 32
Syra, 75
Syria, 75
- Tangier*, 75
 Tertullian, his account of the primitive
 Church, 18, n. 7
Thun, 71
Tournay, 50
Tours, 39
Trieste, 75
Tunis, 75
- Venice*, Venezia, 75
Versailles, 42
Vevey, 69
Vienna, Wien, Germany, 54
Vienne, France, 44
 Visitors, in conscience bound to contri-
 bute towards the support of the English
 service abroad, 8
 Voluntary System, 20
 WALDRON, Rev. JOHN, Honfleur, 45
Wien, 54
Wiesbaden, 62
Wildbad, 58
 WILKINSON, Rev. JONATHAN, M.A.,
 St. Omer, 30
Württemberg, 58
- Zante*, 75
Zürich, 71

THE END.

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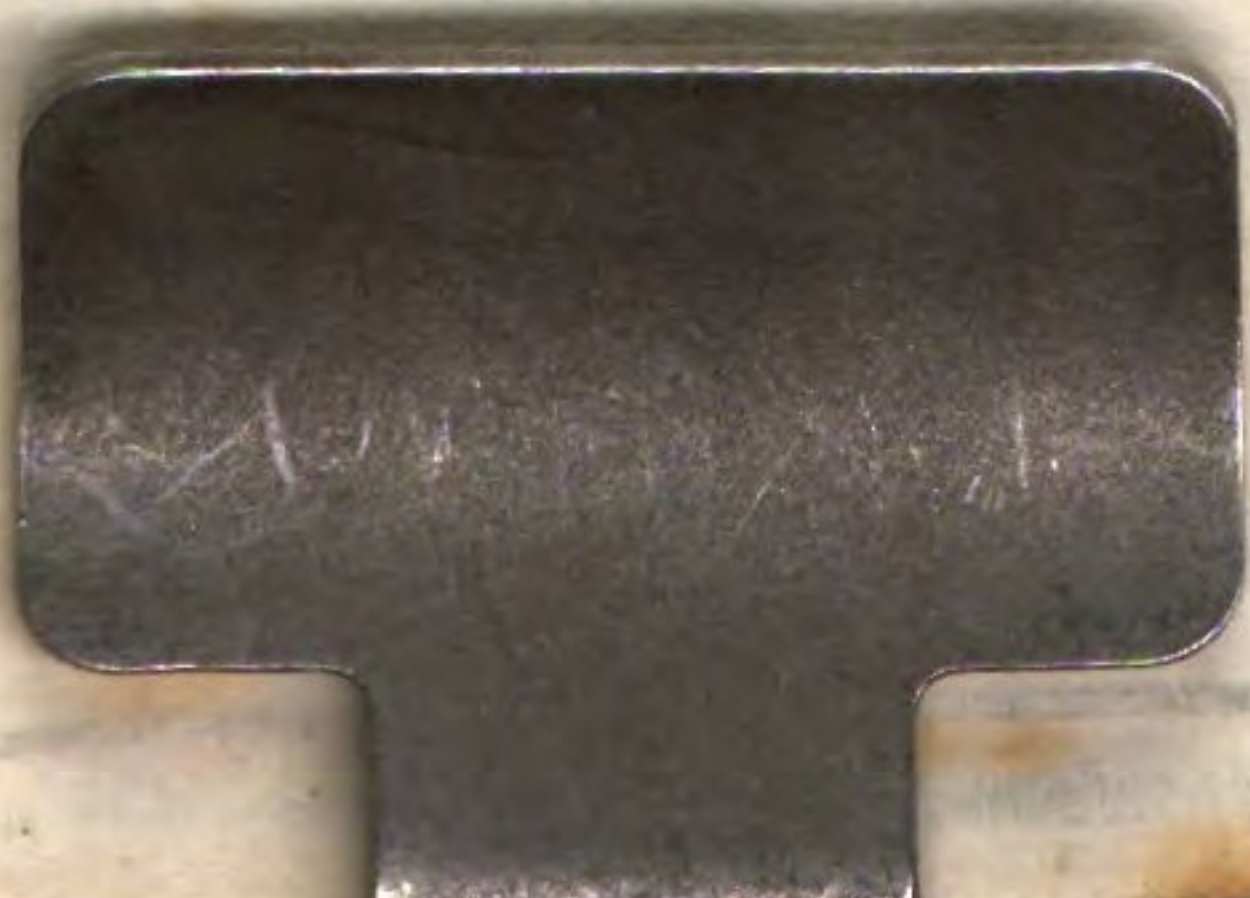
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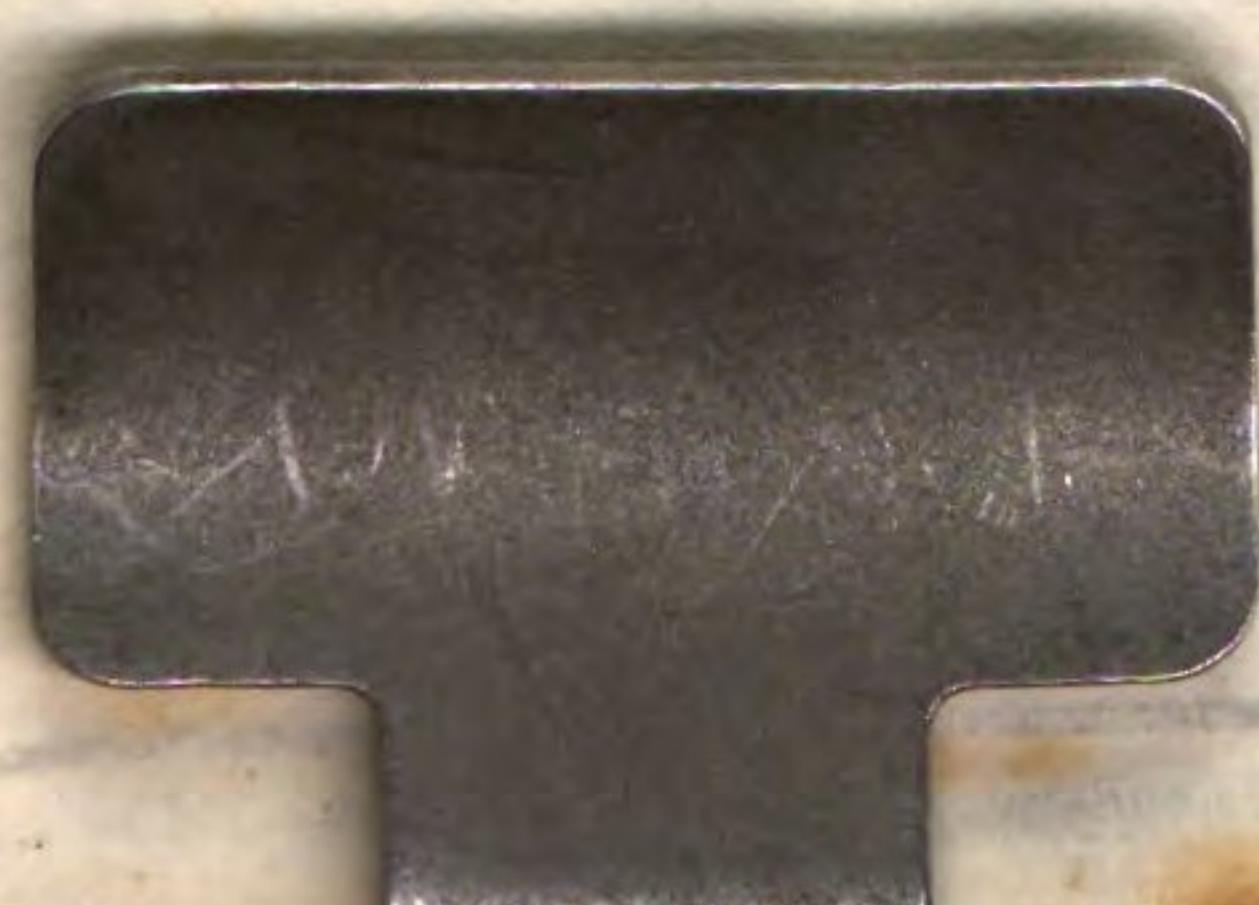
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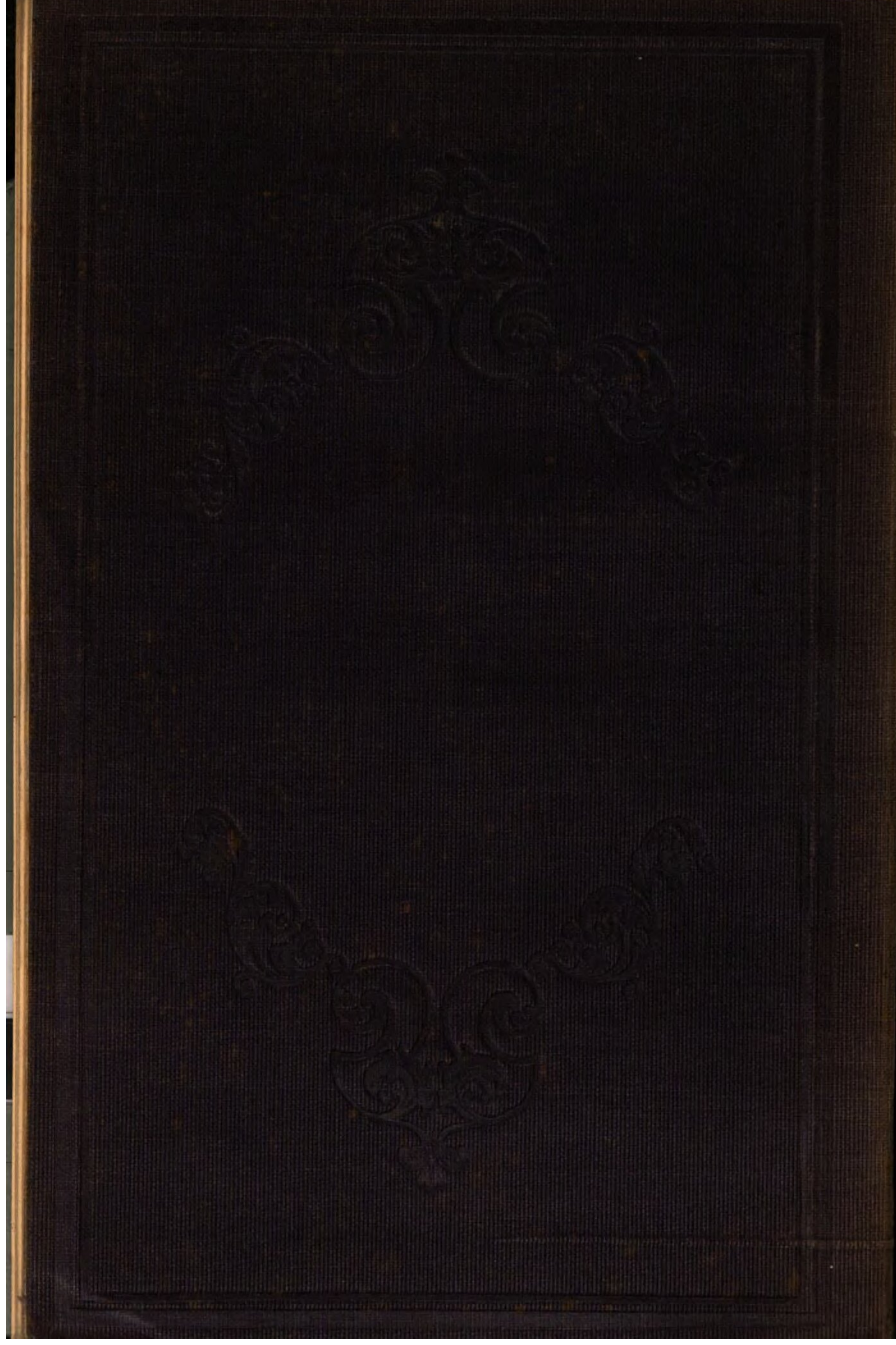
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